

### Religious tensions deplored

One of the jobs of a sociologist is to spot growing tensions in the community, and let us know about them before open conflicts occur. At the meeting of the American Catholic Sociological Society in Chicago, Prof. John J. Kane of the University of Notre Dame warned on December 28 that "there is current suspicion that Protestant-Catholic relationships in the United States are again shifting in the direction of conflict." Professor Kane used an interesting method in supporting his statement that religious tension was mounting. He compared the number of articles criticizing Catholics in the undenominational Protestant weekly, the *Christian Century*, for the first half of 1939 with such articles in the same weekly for the first half of 1949. The count showed an increase from fifteen during the first period studied to forty-two in the second period. Applying the same process to *AMERICA*, over the same six-month periods, he found that we increased from eight in 1939 to fourteen in 1949. Professor Kane questioned whether such items alone are sufficient indication of increasing Protestant-Catholic tensions.

### ... and our record

We have checked our issues for the first half of 1949 and have come up with results which differ significantly from those of Mr. Kane. Out of a total of over 100 articles in those 26 issues, we ran only five which are explicitly directed against positions taken by Protestants—if, indeed, Paul Blanshard's attack on the Catholic Church in his *American Freedom and Catholic Power* is considered a Protestant book. There were three articles by Rev. George H. Dunne, S.J., in reply to Blanshard, one article answering a vigorous attack on the Church by Bishop Oxnam and one meeting head on a plea for "mercy murder" by a group of Protestant ministers. Out of a total of over 100 editorials, we ran no more than three of this type, two of them purely defensive. Out of about 280 editorial comments, one merely pointed out the increase in Protestant parochial schools and the opposition of Protestant leaders to this trend. Two articles, four editorials and one comment criticized Protestants in passing. A bare count of "articles" in *AMERICA* therefore proves very little about increasing religious tensions.

### Quiz on the ultimates

One of these days a smart television man will get a bright idea. He will hold the microphone before individuals in any crowd and ask them the simple but always startling question: "What do you think is the main purpose of your life?" In fact, you can experiment on your friends, without waiting for the television expert. The answers you get will be a liberal education. This was tried on people in a typical suburb over in London in a recent survey. The Rev. Paul Crane, S.J., quotes some of the replies in a shilling pamphlet published by the Catholic Social Guild, Oxford, entitled *The Menace of Materialism*. Of those

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asked that question, 20 per cent said they had never thought about it and 17 per cent said they did not know, while 63 per cent could say something about it. Of the latter, for every seven whose answers suggested a reasonably firm conviction that life had a purpose, five showed by their answers that they doubted it or that they held it with no firm conviction.

Particularly tragic are the answers given by those who were questioned as to what they considered the most important thing in life. "Enjoying myself." "Money—all I can see of it." "Swimming, for me always," and several, "Myself." These are some excerpts from a very dismal litany.

The clue to this confusion lay, of course, in the results of kindred inquiries made in the survey. The majority owned to some sort of belief in God's existence, but they went on to say that their belief was of no significance in their lives. Of the active disbelievers there were twice as many—36 per cent—among those under forty as among the over-forties—18 per cent. To come back to television. If more were done to dramatize the fact that most people don't know where they are going, more people might give thought to the God who made them for Himself.

### ... suggests some needed strategy

In all this talk about the irreligion of people, two things seem frequently to be forgotten: the need for understanding and the need of imagination. Whatever be our theoretical approach, the plain fact is that the teachings of the Church cannot reach large sectors of our population, here or abroad, unless they are accompanied by a profoundly intelligent and sympathetic understanding of the conditions in which these masses of people live: their problems of family life, of housing, employment and livelihood. This observation applies especially to the various minority groups in this country and to our more recent immigrants, such as those from Puerto Rico. If large numbers of supposed Catholics do not come to church, and are even being led away from the faith, it would seem to be time to give thought to more imaginative appeals than our staid pastoral methods. The Saviour Himself considered imagination so important that He made vivid use of it through human-interest stories, picturesque parables, telling comparisons and scenic or dramatic actions, such as preaching from a boat. The store front or the community house may reach those who are not

attracted to the decorous pews of our parish churches, and may often be the first step on the path that leads to the pulpit, the confessional and the altar. An admirable example is set by Harlem's Casita Maria, Catholic haven for Puerto Ricans, directed by Mrs. Charles H. Ridder and her assistants. The time is ripe for study and revision of the ways by which the Church and her shepherds can make contact with the millions who are now wandering outside the fold.

#### *Japanese treaty and rearmament*

According to her new constitution, adopted May 3, 1947, Japan has forever renounced war as an instrument of national policy. As Communist expansionism threatens the Far East, however, it is questionable how long a defenseless Japan will remain free, once a treaty of peace is signed. On December 31, in the course of his annual New Year's address, General Douglas MacArthur told the Japanese people that if the danger of "international lawlessness" continued, it would become the duty of Japan to join the free nations and "mount force to repel force." The General's address came on the heels of a stiff note from the State Department to Soviet Russia on the subject of a Japanese peace treaty. The note answered several questions raised by the Soviets last November. 1) The United States does not admit that any one nation has the power to veto the conclusion of a peace treaty with Japan. 2) The Cairo declaration, granting Formosa to China, is subject to a final peace settlement and must be considered in the light of the UN Charter. 3) A UN trusteeship for the Ryukyu and Bonin islands under United States administration is not "territorial expansion." 4) The fact that irresponsible militarism (meaning the USSR and its partners in crime) has not been banished from the world makes it reasonable that Japan participate in arrangements for collective and individual self-defense. Diplomatically, of course, we are in a weak position to bargain with Soviet Russia on any of these points, particularly concerning Japanese rearmament, because of the shortsightedness of former inter-Allied agreements. Having insisted on the total disarmament of Japan, we now have no legal ground for claiming the right of Japanese self-defense. The only solution is to seize the bull by the horns and arm the country as a measure of our own self-preservation. The Communist bloc has sufficiently manifested its deliberate policy of violating the pledges made

under the UN Charter to deprive it of any say in our future relations with Japan.

#### *French vote defense funds*

On the last day of a troubled year, the French Assembly gave a reassuring answer to a grave doubt in many American minds. By voting a \$400-million increase in taxes to help finance the largest peacetime rearmament program in French history, it served notice that a great nation, though weary with war and bedeviled by astute Communist propaganda, has by no means capitulated to the forces of neutrality and appeasement. Premier René Plevin, head of the moderate coalition government, demanded and received no less than four votes of confidence. By staking his government on the outcome, he flushed out the temporizers and compromisers. Each deputy had to stand up and be counted. When the counting was over, it was obvious that the Communists were the only significant group which voted against the best interests of France. That demonstration ought to have a healthy effect on public opinion. On the basis of polls and editorial comment, it would appear that the Assembly, by approving a \$2.1-billion armament program, was marching two or three city blocks ahead of the average Frenchman. If that is so, it merely means that the Assembly is at last offering some real leadership, the kind of leadership the French people—and, indeed, all the democratic peoples—badly need today. The isolation of the Communists in the Assembly will help to change public opinion. A France which has not yet recovered, especially psychologically, from the débâcle of 1940 may not yet be prepared to serve as the keystone of the arch of the Atlantic Pact. Nevertheless, it can still be counted on to make a vital contribution to the defense of the West. If those who would write France off are not persuaded of this by the Assembly votes on rearmament and taxes, at least they ought to be somewhat less dogmatic in advancing their defeatist case for a retreat to the Western Hemisphere.

#### *Austria—touchstone of Soviet sincerity*

A further and significant (if small) corroboration of the fact that Communist parliamentary representation is steadily declining in the free nations of the West (see "Communism's waning strength," AM. 10/7/50 p. 3) is offered by the elections in Austria's Burgenwald (the easternmost province, now occupied by the Russians). On November 26, municipal elections were held in the province's seven electoral districts. Here was the popular vote: People's party, 75,377 (2,051 seats); Socialist party, 69,940 (1,535 seats); the leftist bloc (the Communist party), 3,453 (29 seats). These were the first free elections in the Burgenwald since 1932. In 1945, seats in the Parliament were assigned on the basis of party strength. Then the Communists got 247 seats. In only five years their party strength has declined to the extent of 218 seats—and this in the zone under immediate and ceaseless Soviet propaganda and pressure. Such a humiliating setback for the Soviets in their own backyard (and even in their front garden,

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

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as it were: in the rest of Austria they have never won more than five per cent of the popular vote since the war) may only serve, of course, to make them cling more stubbornly to their foothold in Austria. On the other hand, if the Russians want to give a simple and practical proof of their will to peace, they will settle, at the projected meeting of the Big Four, the now simple solution of the Austrian peace treaty. Germany and the East are understandably—and not a little through our own fault—thorny questions. Austria is an easy and a sure touchstone of the sincerity of Russia's desire for peace, at least in Europe. For that reason, the Austrian peace treaty ought to be a main portion of the agenda in any meeting with representatives of the Soviet Union.

#### **Point Four progress**

On December 27 India became the latest recipient of aid under President Truman's Point Four program. The agreement calls for an allocation of \$1.2 million for technical assistance in the fields of agriculture, river-valley development and transportation. The aid-plan provides for sending American experts to India in advisory capacities and bringing Indian experts to this country to learn American methods. Though the grant will not immediately alleviate India's current famine, for which she needs about 2 million tons of American grain, the success of the projects under the Point Four program should provide insurance against future emergencies of this kind. The Point Four program was not designed to produce immediate, tangible results. It is, rather, a long-range investment, whose dividends for both donor and recipient are likely to come years hence. Since last August, when \$34.5 million were made available for Point Four funds, \$3.5 million have been tentatively allocated for South America, \$4.5 million for the Near East and Africa, and \$2 million for the Far East. Point Four operations have taken three forms which are likely to provide the patterns for future projects. 1) Iran, for example, has received an outright grant of \$500,000 for purposes of raising standards of health, agriculture and education in rural villages. 2) Ceylon has received no funds. Our agreement with that country simply lays down lines of possible technical cooperation and outlines the conditions under which funds might become available. 3) In Paraguay a joint committee has been formed whose duty is to report to both governments on Paraguay's needs, resources and potentialities. Haiti, Brazil, Liberia and El Salvador have also received aid in one form or another. As modest as Point Four progress has been, we have still taken great strides toward the eradication of poverty, want and disease, the breeding grounds of communism.

#### **Economic council reports**

The fifth annual report of the President's Council of Economic Advisers reflects, as could be expected, the nation's preoccupation with shifting from a peace to a defense economy. There is scarcely anything con-

troversial about it. Most economists would agree that the economy can meet much larger demands on it than the 8½ per cent of industrial production now going to armaments. They would agree that part of the problem today—in view of the possible long duration of the emergency—is to expand production so that the civilian sector of the economy remains strong and dynamic. The Council's guess that—with a longer work-week, a growing work force and improved technology—we can boost production 25 per cent over the next five years seems reasonable enough. Most economists would also agree that a balanced budget and a pay-as-you-go policy are a realistic means of dealing with high defense expenditures—one not to be relinquished unless it should become absolutely hopeless to maintain it. There might be some dissent, but not too much, from the Council's insistence on immediate action on wage and price controls. At the same time, the Council is apprehensive lest the defense economy become too rigid. It hints that it might be a good idea to start with a general freeze on wages and prices and then relax controls as circumstances permit, but the Council, which consists of Leon H. Keyserling, chairman, John D. Clark and Roy Blough, does not formally recommend this as a policy. Indeed, the report makes no detailed recommendations at all, which may reflect some uncertainty in Administration circles, as well as the President's obvious reluctance to deal drastically at this time either with wages or food prices. The generalities of the Council's report have the effect of arousing unusual interest in the President's annual economic message to Congress. On that occasion, the program will have to be more clearly spelled out.

#### **Sale of E bonds slips**

As financial writers have pointed out repeatedly, the sale of Government savings bonds to the people is one of the most effective anti-inflationary devices at the Treasury's disposal. That is especially true of E bonds, or "baby" bonds, which the Government first introduced in 1935, and which are sold in such low denominations that almost every adult American can afford to buy them. The anti-inflationary effect of these bonds is twofold. Their sale cuts down the amount of purchasing power available for consumer expenditures, thus lowering pressure on prices, and at the same time it enables the Government to borrow money without increasing the money supply. When the people make loans to their Government, money *which already exists* is transferred from one pocket to another. When the banks make loans to Uncle Sam, *they create new money*, and thus add to the money supply. All this being so, the news that redemptions of E bonds during the first eleven months of 1950 exceeded sales makes disturbing reading. The figure for sales was \$3,385 billion. Redemptions came to \$3,563 billion. The peak of redemptions occurred during the July-August wave of scare buying set off by the war in Korea. During that two-month period, people rushed to shift their



money from bonds to goods. They shifted more than \$750 million. It is highly important, of course, that this trend away from E bonds be reversed as soon as possible, and the U. S. Treasury, which is alert to the danger, is very probably readying a bond campaign reminiscent of the big drives during World War II. Its task would be easier if the Government agreed to pay off on the bonds in the same kind of dollars the public used to buy them. People who patriotically purchased E bonds early in the last war are now being paid off in sixty-cent dollars. That puts a very great strain on patriotism.

### **Pope praises social security**

Owing to amendments passed by Congress last summer, 10 million more U. S. workers became eligible on January 1, 1951 for coverage under Federal Old Age and Survivors Insurance. Before that, about 35 million workers were covered. The three largest groups added to the system were household employes, farm workers and the self-employed (except farm operators, doctors, dentists, lawyers and members of some other professions). Most interesting to Catholic institutions is the eligibility of employes of nonprofit charitable, religious and educational institutions. In the case of such organizations, the employer is free to offer his employes the option of joining the system or not. If he offers it, two-thirds of the employes must elect to enter the insurance system and pay their half of the social-security payroll taxes. The Federal Security Agency seems to allow some leeway in securing acquiescence from two-thirds of the workers by allowing organizations to come into the system if they have good assurance that the number opting for coverage will soon amount to two-thirds. Employes who do not ask for coverage will not be covered, but all new employes engaged after the consent of two-thirds has been obtained will be covered automatically. The reason why coverage is made voluntary for nonprofit organizations is to protect their tax-exempt status. America Press is happy that all 29 of its lay employes have chosen coverage. That Pope Pius XII highly favors both disability (available in some States) and old-age social security was made clear in his September 23 Apostolic Exhortation to the clergy:

Moreover, venerable brethren, We strongly praise all joint efforts you make so that priests not only do not lack for their daily needs but also have assurance that their future is provided for, following the social-security system which is already in force for other classes of society, which we praise so much and which assures proper assistance in case of sickness, invalidism and old age (*Catholic Mind*, January, 1951, p. 62).

This is a sufficiently clear and authoritative approval of the general idea of social-security benefits.

### **U. S. Ambassador to Spain**

Everything considered, the Administration's change of heart in its policy towards Spain might be said to have taken place rather quickly: it took only a full year for Washington to recover fully from its anti-

Spain virus, once the bug was properly labeled as a piece of rather serious political unwisdom. On December 24 it was announced that Stanton Griffis, 63-year-old Bostonian who recently resigned as Ambassador to Argentina, would be appointed Ambassador to Spain. Thus the break which occurred nearly five years ago, in line with the UN's Soviet-inspired resolution to withdraw heads of diplomatic missions from Madrid, has been healed. Last January, Secretary of State Acheson acknowledged that the ban had been a mistake. Last August Congress authorized a \$62.5 million loan to Spain. Despite previous objections, the President finally signed the bill. There's nothing like being behind the eight ball to straighten out the ideological kinks in our policy towards Spain. Our Government has consistently laid down requirements in regard to the internal political system in Spain higher than those required of other countries. It has gone far beyond the basic requirement of recognition and amity—that a foreign country be ready to fulfill its international obligations.

### **Exporting works of art**

Have you ever wondered if the arts of one country do actually make any impact on another country and so play a role in establishing, or undermining, mutual understanding and appreciation? Our recent article, "Hollywood over Asia," by Richard L-G. Deverall (*AM*. 12/9/50) and the rebuttal and reply in this issue ought to answer that question. And here is another instance. In the December 8 issue of the *London Times Literary Supplement*, an anonymous review of John O'Hara's *A Rage to Live* says: "This novel is more valuable to those who wish to understand the transatlantic scene than many books which advertise a more obvious 'social' or political message." O'Hara's utterly naturalistic approach to the theme of illicit love among the "cultured" classes, whatever it does, most certainly does *not* truly portray the "transatlantic scene," i.e., any typical way of life in the United States (see our review, *AM*. 9/17/49). Such a facile generalization from O'Hara's book, especially in a literary journal whose word is gospel to thousands of British readers, can't fail to spread the calumny of the "utter materialism" of U. S. life. This isn't the way to promote international understanding.

### **Correction**

In an editorial comment last week (p. 390) it was stated that the tax rate on excess profits under the new legislation approved by the dying 81st Congress was 28 per cent. A fuller examination of the bill as it came from a Senate-House conference discloses that the rate is 30 per cent. Under the method of computing excess profits taxes used during World War II, it is correct, therefore, to say that the new tax stands at 77 per cent. This figure is the sum of all taxes imposed on earnings deemed excessive, namely, the normal tax of 25 per cent, the surtax of 22 per cent, and the excess profits tax of 30 per cent.



## WASHINGTON FRONT

At the dawn of the New Year, Washington, along with most of the rest of the nation, no doubt, sighed: "Well, this is the year." It was said with all the gradations of hope, resignation, fear and despair. The cloud of war would be over the new Congress in all its debates, with the understanding that all of its actions would have a decisive effect on our destiny as a nation. At the same time there was much grudging admiration of the outgoing Congress, which on most essential points did its duty.

Even before the 82nd Congress opened, there was beginning to emerge the pattern of its character. The fight over the Senate leadership—Sen. McFarland (D., Ariz.) was chosen—was, strangely enough, centered around the question of civil rights, with oil interests somewhere in the background; and civil rights will be important in deciding whether the United States will retain its leadership in world affairs, with the world on the brink of war. The Fair Deal program of domestic reform was going to be in for some hard sledding, with the Southern Democrats holding the balance of power between the Northern Democrats and the Republicans in this sector.

Meanwhile, another alarming omen in the foreign-affairs sector had already been revealed in the deep cleavage in the Republican party. The Dewey-Dulles wing had taken positions irreconcilable with those taken by the Hoover-Taft-isolationist faction, with moderates like Senators Vandenberg and Lodge caught in the middle and inarticulate.

Strife also loomed in the House over the question whether to restore to the Rules Committee its former despotic power over the introduction of bills on the floor. Prior to the 81st Congress, and since the revolt against Speaker Cannon forty years ago, no bill could reach the floor without the permission of the Rules Committee. When this committee actually took to writing in amendments to bills presented by a House committee, it was felt that this was going too far, and the 81st Congress decided that if the Rules Committee delayed twenty-one days before giving a place on the calendar to a bill presented by the chairman of a committee, such a chairman could call up the bill himself. On January 3 the Republican-Dixiecrat alliance was able to restore the old system.

While the Senate does not have this problem, it should be remembered that that chamber also has its way of giving a minority a disproportionate power to block legislation not to its liking, in its tradition of unlimited debate, which makes filibusters possible. The machinery to correct this is practically useless.

These two limitations on legislative action may prove embarrassing, even disastrous, to the country in the stirring days to come.

WILFRID PARSONS

## UNDERSCORINGS

The American Catholic Psychological Association has just published Vol. I, No. 1 of its *ACPA Newsletter*. The Association was founded in 1948 and counts 215 constituent and 55 associate members. Its aims are: 1) to advance the legitimate acceptance of psychology in Catholic circles; 2) to integrate psychology, both theoretically and practically, with Catholic principles. Executive secretary of ACPA is Rev. William Bier, S.J., Fordham University, Bronx 58, N. Y.

► Most Rev. Francis A. Donaghy, M.M., Vicar Apostolic of Wuchow, Kwangsi Province, China, has been arrested by the Reds, according to an NC News report of December 28. With him were arrested two Maryknoll priests from New York: Revs. George N. Gilligan and Justin B. Kennedy.

► The principle of separation of Church and State, as interpreted by Federal Communications Commission examiner J. D. Bond in a December 30 decision, forbids the FCC to grant a religious group a license for a radio station "to be used completely to foster the religious and educational interests of the applicant on a noncommercial basis." The applicant in this case was the Reorganized Church of Jesus Christ of Latter Day Saints, which wanted to set up a radio station at Independence, Mo.

► The Catholic Artists Guild announces a series of Tuesday evening lectures to be held at Xavier High School, 30 W. 16th St., New York 11, N. Y., beginning on January 16. William P. O'Connor, at Xavier High School, is lecture chairman.

► Rev. Lorenz Kogy, a Mechitarist monk who since 1940 has been pastor of Holy Cross, an Armenian Catholic parish in the Boston archdiocese, will sail for Rome January 16 to be consecrated Titular Bishop of Comana. He will act as Vicar to His Eminence Gregory Peter XV Cardinal Agagianian, Patriarch of the Armenians, and will have his residence at Beirut, Lebanon.

► *St. Peter Canisius*, by Rev. James Brodrick, S.J., for some years out of print, is being reissued by the Carroll Press, 56 Market Place, Baltimore 2, Maryland (\$7.50).

► Rumors have been circulating for some time to the effect that President Miguel Aleman of Mexico would introduce a bill to repeal the anti-religious laws passed under President Plutarco Calles in 1926. There is no sound basis for such rumors, says Religious News Service for December 26. "Trial balloons sent up by some Federal Deputies," continues RNS, "were briskly punctured, and indications are that matters will continue as at present"—i.e., the Calles laws remain on the statute books, but are not being strictly enforced (cf. "Report from Mexico," by James A. Magner, AM. 6/3/50). C. K.

## Hoover, Acheson and Dulles

When the Eighty-Second Congress embarks on its "Great Debate" over U.S. foreign policy, the legislators will have their choice of three positions, which we may call, for simplicity's sake, the Hoover, the Acheson and the Dulles lines.

Mr. Hoover would cut our commitments on the Eurasian land mass and withdraw behind the Atlantic and Pacific oceans, lest our untrustworthy allies betray us into "other Koreas."

As late as December 30, Mr. Acheson was still talking in the vague terms of the original Truman Doctrine. He promised then that "we will redouble our efforts to build situations of strength to meet trouble wherever it threatens."

Mr. John Foster Dulles outlined his position in his December 29 address, which Walter Lippmann hailed as "the most broadly conceived and the most penetrating which has been made in this country since the Armistice," conceivably because it echoed Mr. Lippmann's column on "Defense by deterrent power" published just four days previously. While rejecting the Hoover "solitary defense" doctrine as dangerous and even disastrous, Mr. Dulles advocated a middle course between hemisphere defense and global defense.

Declaring that it is not necessary to spread our strength all around the world in futile attempts to create everywhere a static defense, Mr. Dulles proposed a system of defense based on the "deterrent of retaliatory power." "If the Soviet Union itself decides on open aggressive war, there is only one effective defense, for ourselves and others. That is the capacity to counter-attack. That is the ultimate deterrent." Collective defense *vis-à-vis* Russia, therefore, "depends on capacity to counter-attack against the aggressor. Then the force that defends one defends all, and there is a good chance of deterring aggression."

In the column referred to, Mr. Lippmann explained this retaliatory power as one which can do two things: retaliate effectively against Russia if the Red Army marches in Europe, and deny to the Soviet Union the use of anything it might conquer—say the Ruhr—by destroying it and by keeping it destroyed.

Here, we believe, where Mr. Acheson and Mr. Dulles differ, is the point at which Congress can conduct its most fruitful debate. The Hoover Doctrine, of course, must be disposed of first, since the public must be satisfied that the security it promises is illusory. But the real debate, we repeat, should center on our aims in Europe and the way we propose to achieve them.

Both Mr. Acheson and Mr. Dulles agree that we are not there to win a victory over the Russians in conventional land warfare. Both agree that we want to "deter aggression." Thereafter they diverge. Mr. Acheson would deter aggression by building strength in Europe sufficient to make a Soviet attack prohibitively expensive. At the same time, our cooperation would encourage our allies to do their part towards this end. Mr. Dulles, on the other hand, would deter aggression

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by threatening retaliation. He does not indicate from what bases. But according to Mr. Lippmann, commenting January 2 on the Dulles speech, the deterrent of retaliatory power rests ultimately on U.S. long-range striking power, based originally on this continent. If we have the power, why not base it in Europe to deter the first attack? This strategy would appear as damaging to European morale as the Hoover doctrine of withdrawal. The fear that the U. S. would not help them resist the initial Red onslaught, but would wait to "liberate" them, has been at the bottom of the Europeans' reluctance to rearm and thus to risk a "preventive" attack by the Russians. Instead of encouraging the Europeans, as the appointment of General Eisenhower and the assurance of more aid promises to do, the Dulles plan would throw them back into panic.

While the defenders of our present policy prepare their frontal attack on Mr. Hoover, they should prepare likewise to defend their flank against the Dulles doctrine of "the deterrent of retaliatory power."

## UN mediation has had its day

For three weeks a group of twelve Middle Eastern and Asiatic delegates to the UN made futile efforts to achieve a cease-fire in Korea. The Communist answer to the UN overtures for a peaceful settlement of the crisis was always the same. Red China would negotiate, but only on her own terms. All "foreign forces" must first get out of Korea. The United States must "withdraw" from Formosa. Red China must have a seat in the UN. Then, presumably, after the UN had submitted to diplomatic blackmail, all parties could gather around a council table to discuss the question of Korea.

On Monday, December 11, UN delegates from Afghanistan, Burma, Egypt, Indonesia, Iran, Iraq, Lebanon, Pakistan, the Philippines, Saudi Arabia, Syria and Yemen, under the leadership of Sir Benegal Rau of India, had proposed a package plan of two resolutions which they hoped would form the foundation of a reconciliation of Chinese and American views on the Korean situation. The first resolution, approved by the General Assembly on December 14, proposed a three-man committee to "determine the basis on which a satisfactory cease-fire in Korea could be arranged." The committee included Sir Benegal himself, the Assembly's President, Nasrollah Entezam of Iran, and Canada's Lester Pearson. The second resolution, calling for the appointment of a committee, to include

the United States and possibly Communist China, to draft plans for a general Far Eastern settlement was never voted upon.

On December 16 Wu Hsui-chuan, head of the Chinese Communist mission to the UN, denounced the cease-fire proposal as a trap. On December 22, Chou En-lai, Red China's Foreign Minister, stormed over the Peiping Radio that the three-man committee was illegal. A week later at a gloomy meeting in Sir Benegal Rau's Fifth Avenue apartment, the Asiatic-Arab group was discussing the possibility of bypassing the UN and dropping the "existing issues" in the Far East into the laps of the "Great Powers."

The final blow to the cease-fire proposal came on January 2. Mao Tse-tung himself took the play away from the truce committee when an overwhelming army of Chinese Reds crashed over the Thirty-Eighth Parallel and through the defenses of the UN army above Seoul. What Mao had been unable to gain by diplomatic blackmail he could attempt to achieve through force. If he could not bargain at Lake Success for admission to the United Nations and possession of Formosa, he could at least attempt the conquest of all Korea.

This latest development in the Korean crisis has reduced any future efforts of a cease-fire committee to the level of the purely academic. The demands of the Chinese Reds can no longer be considered as a mere assertion of bargaining points. Whatever Mao may have had in mind when China first intervened in Korea, he has now definitely committed himself to a program of aggression. He has ordered just as wanton an attack on the Republic of Korea as North Korea did last June. The report to the UN on January 3 of the three-man commission, far from affecting the resulting diplomatic crisis in the Far East or the tension that it has created all over the world, announced that it had been unable to persuade the Peiping regime even to discuss a satisfactory arrangement for a cease-fire. The mediators have had their day.

Before the UN makes its next move (and we hope that it will at least be a formal condemnation of Red Chinese aggression) the world body would do well to consider the speech made in Oslo by its Secretary General Trygve Lie on December 26. He insisted that the UN could not give up in Korea even though a determined stand risked a war with Communist China. Reminding the UN of its ultimate goal in Korea, he said:

The United Nations cannot go back on this standpoint and this goal. . . . Should the attack on the Republic of Korea not be repelled or stopped, there will be no basis for fulfillment of the further aims of the UN, either in Korea or elsewhere.

On the other hand the overwhelming pressure of Communist forces may make a prolonged campaign in Korea strategically unwise. Still, though the UN go down to military defeat, it need not necessarily submit to the humiliation of capitulating to Red China's demands. After the contempt Red China has shown the UN, appeasement would amount to moral suicide.

## Washington tightens the screws

After the dust stirred up by the year-end activity of the economic mobilization authorities had settled, these were the orders, regulations and announcements which most merited attention:

1. *Control over rubber.* As of December 28, 1950 the Federal Government, acting through the General Services Administration, assumed complete control over the importation and distribution of crude *natural* rubber. Hitherto the Government has been exercising full control over *synthetic* rubber—it owns all the synthetic plants—and has been telling tire manufacturers what percentage of natural rubber they may use in their mix. Chief effect of the rubber order was to cause a healthy drop of as much as 4 cents a pound in the highly inflated price of crude rubber. That is good news, since trade sources say that every drop of one cent a pound spells a saving to U.S. consumers of \$13 million a year. As sole buyer of foreign rubber, the Government is now in a position to drive a tough bargain and force prices back to more reasonable levels. So far as rubber goes, the shameless speculators' orgy which drove rubber last November to an all-time high of 85½ cents a pound is over. There will now be very little trading in rubber futures on the New York Commodity Exchange.

2. *Curb on bank credit.* After striving in several ways, including pleas for voluntary action, to put a brake on bank loans to business, the Federal Reserve Board finally raised reserve requirements close to the legal limit. Technically, New York and Chicago banks must increase their reserves to 24 per cent of demand deposits by January 25, and most banks in other large cities have to push reserves to 20 per cent by February 1. The effect of this order is to shift \$2 billion from the banks to the Federal Reserve, which means a reduction of \$12 billion in potential bank credit. (Banks regularly lend \$6 for every \$1 on deposit.) Though the Federal Reserve's action is less drastic than it seems, it ought to have a sobering effect on bank officials who, since last June, have lent industry about \$7 billion. That is private deficit financing with a vengeance—and it has been highly inflationary.

3. *Restrictions on hoarding and use of materials.* The National Production Authority (NPA), which last September 18 announced inventory controls over a limited number of commodities, banned hoarding of fifty-five "vital" materials. The order cracked down on the "gray" market by forbidding accumulations of any of the specified materials "for the purpose of resale at prices in excess of prevailing market prices. . ." The radio and television industries were hard hit when the use of cobalt, the only material which binds enamel to steel and makes it stick, was drastically restricted.

4. *Price controls.* The Economic Stabilization Agency (ESA) announced that it was setting up thirteen regional offices. That almost certainly marked a step toward mandatory price controls. The plain fact is that voluntary price restraint is not working out. Big companies have generally complied with the rules,



but their suppliers are lagging behind. During the last week of December corporation price analysts reported in New York that for every rollback to the December 1 level, twelve price increases were registered. Observers agree that the regulations laid down by ESA to guide business price policies are not tight enough. If an industrialist wants to find a loophole, he can do so.

That was the picture at year's end. It will change rapidly in the next few weeks as the Government, slowly getting organized, gives further twists to the mobilization screws. Meanwhile, with the cost of living up substantially over pre-Korean war levels, many people are learning that "creeping inflation" is no fun.

### **Student deferment "unfair"?**

The issue of whether "superior" students should be given draft deferment, as was proposed to Selective Service Director Lewis B. Hershey by six educational advisory committees (AM. 12/30/50, p. 369), has given rise to considerable discussion. Some of it, in our opinion, has been surprisingly inept. The New York *Herald Tribune*, for example, editorialized on December 20 that the committees' "astonishing" recommendations would set up a "new aristocracy" of youths "unobligated to carry arms, privileged to pursue their careers while others see to the task of assuring them a safe future."

The argument that deferment of superior students would divide American youth into two classes, "those dumb enough to fight and those smart enough not to fight," hardly bears analysis. Selective Service induction tests already disqualify the really "dumb," since they cannot learn the know-how needed to fight a mechanized war. As for a "safe future," the armed services themselves guarantee that for many inductees by assigning them to noncombat duties in "safe" areas. If anyone knows any way of avoiding the use of men in two distinct categories while waging a war, one "safe" and the other dangerous, he must be a genius.

This obsession with "equality of sacrifice" seems to miss the point. The issue is *how best to use our young manpower for the national interest during a war*, limited or total. Which is more important, to make sure that the nation has enough doctors and engineers, for example, or to make sure that every youngster of eighteen years dons a uniform and carries a gun, regardless of whether specialized talents the nation needs are being wasted? The answer should be obvious.

Critics of student deferment seem to think that modern war is carried on by the armed services alone. *Total war is carried on by the entire nation*. Civilian production and civilian health, not to speak of civilian political and social activity (such as civilian defense), are the backbone of a nation at war. Moreover, to whatever extent it can be prevented, we should not allow mobilization to be used by either physical scientists or the military to shape American society in their own image during a war. If we do, we make sure that the free culture we are at war to protect suffers irreparable damage in the course of trying to save it.

### **Use the refugees**

According to Dr. Norbert Muhlen, writing in the *New Leader* for December 18, the refugee population of Western Germany is larger than the population of Belgium. Despite the Iron Curtain, about 30,000 Czechs, Balts, Poles and Slovaks continue to escape across the Soviet Zone every month. Since 1946 more than 125,000 Russian soldiers have gone AWOL and found refuge in Western Germany. All told, says Dr. Muhlen, who has recently returned from an on-the-spot study of the problem, the number of refugees entering Western Germany in the past five years exceeds the number of immigrants to the United States in the boom decade of 1901-1910.

On his visit to Germany, the *New Leader* writer was shocked to discover that many of these people, whose only crime is flight from Soviet tyranny, have been segregated in more than a thousand camps where they drag out a pitiful existence in misery and near-despair. As the result of a very questionable decision of the Allied Powers, they are the exclusive responsibility of the Western Germans, and the Western Germans, themselves recovering from a destructive war, are simply unable to care for them. The only refugees in Germany who have much hope today are the dwindling minority of 200,000 DP's entrusted to the UN's International Refugee Organization.

This is a deplorable development which the United States cannot afford to ignore. Already the Russians are finding in the depressed refugee camps a fertile source of propaganda to counteract the widespread disaffection in the satellite countries. It is significant that since 1948, when tales of refugee disillusionment started seeping eastward through the Iron Curtain, the number of Red Army deserters has fallen sharply.

Why cannot many of these refugees, all of whom had the courage and initiative to fly from Soviet tyranny, be brought to this country? All the authorities agree that we face a critical manpower shortage which will grow worse as the defense program picks up speed. There are even reports that U.S. officials are planning to import workers from Latin-American countries, as was done during World War II. If the need is so great, why not tap the idle manpower pool in Western Germany? There must be a fair percentage of skilled workers in the refugee camps, and a fair number of experienced farmers. There must be some, too, who would willingly bear arms in what is after all a common cause. In this case the charity we owe our neighbor coincides nicely with national self-interest.

The new Congress will have its hands full with all sorts of legislation growing out of the emergency, but not too full, we hope, to take another look at one of the most pressing problems in Western Europe today. So long as the refugees remain in their dreary German camps, they are at best a neutral factor in the gathering struggle to withstand Soviet aggression, and at worst a liability. Over here, hundreds of thousands of them would be valuable assets.

## Some ABC's of a defense economy

Benjamin L. Masse

**BY THIS TIME** there cannot be many Americans who do not appreciate the grave threat to the security of the nation. Most of us understand the need for sacrifices and are willing to bear our share of the load. The trouble is that the average American is still pretty much of an unreconstructed individualist. Always inclined to be agin' the Government, he is ill prepared, as was obvious during World War II, to submit to the red tape and restrictions of a war economy. In other spheres of life his conscience functions well enough but, where the Government is concerned, he not infrequently suffers a moral blackout. It may help all of us to do our plain duty in the hard days and years ahead if we consider what a war economy is, and why the Government has to play such a big and dictatorial part in it.

Strictly speaking, the United States economy today is not a war economy. It is a defense economy and its charter, or law, is the Defense Production Act of 1950.

That Act vests enormous powers in the President. He can control a businessman's inventories and seize them, should he deem it necessary. He can even seize his plant. He can allocate materials in short supply. He can fix prices on everything produced in this country and also impose ceilings on wages. Indeed, if he freezes the price of any good or service, he is obliged by law to control the wages which enter into its cost. He has wide authority over many kinds of credit. Should shortages of consumer goods develop, he can set up a system of rationing. There is really very little that he cannot do to achieve the goal of a defense economy, which in this case is the rearmament of the United States and its allies.

None of these powers has been arbitrarily given to the President by a complaisant Congress. They are all necessary to do the job. If we break that job down into its component parts, this will be immediately evident.

In the first place, the President must see to it that all the equipment which a modern army needs is produced, and produced on time. In order to do this, he must have command over the disposition of our industrial facilities. If this were not so, it would be possible for a manufacturer who finds the production of a civilian good, say an automobile, more profitable than the production of tanks, to go on producing automobiles. Even if the production of an automobile were not more

*Nobody likes to be told what he can produce or buy, and Americans especially cherish a free economy. They have shown in the past, however, that they can accept some temporary controls to ensure freedom in the long run. Why such controls have again become a necessity is explained by Father Masse in his analysis of a defense economy.*

profitable, the manufacturer might prefer to continue producing automobiles to preserve his peacetime market. It would be possible, of course, for the Government to obtain all the military hardware it needs by paying premium prices for it. In that event civilian producers would break their necks to get a Government contract.

Why doesn't the Government, the reader may ask, proceed in this way, relying on the forces of a free marketplace to gain its goal rather than on dictatorial powers and economic regimentation?

The answer to that one involves a consideration of other essential components of a defense economy. It isn't enough merely to shift production from civilian goods to armaments. Would that it were. In working this transformation the Government must make sure 1) that it proportions the burden to the ability of its citizens to bear it; 2) that the forces of inflation are kept within bounds. It must see to it that a certain equality of sacrifice is observed; that some do not profit at the expense of others; that the costs of defense do not bankrupt the country and leave it weaker than before; that money doesn't lose its value. If

the Government based the defense economy *solely* on the laws of the marketplace—it does make *some* use of the market mechanism—these objectives could not be secured. As the military forces increased in strength, their base of supply, the home front, would grow weaker. Eventually it would collapse—destroyed by poor morale and rampant inflation. But more of this later. Let us return for a moment to the problem of production.

It isn't sufficient, for example, for the Government to be able to tell Chrysler to produce tanks and General Motors to produce trucks. It must make sure that they are supplied with the necessary materials. If raw and unfinished materials were in ample supply, there would be no problem, except the problem of price. There are shortages, however, of most materials, including steel, which enters into about forty per cent of all industrial production. Among the claimants rushing to grab as much of our limited supplies as they can, the Government must establish priorities. It must determine which firms are doing essential defense work, or essential civilian work, and see that their needs are satisfied first. It must be able to force suppliers to allocate a certain percentage of their output to the essential industries before any material is



shipped to other customers. Hence the power which the President has to establish a system of priorities and allocations.

This power is essential for another reason, too. In addition to making the best use possible of whatever productive facilities the country has, it is necessary for the success of a defense economy to expand those facilities. That involves a delicate choice between immediate and future needs. Steel that is used to build tanks cannot be used at the same time to expand steel capacity. For this reason the Government must exercise some control over capital expenditures. As a matter of fact, it is doing so now, directly by banning certain types of construction such as bowling alleys, and indirectly by offering easy amortization terms to essential industries and granting them high priorities in materials.

With the power to tell industry what to produce, and with the correlative power to control the price, supply and flow of materials, the Government is amply equipped to do the production job. Conceivably it might also need the power to direct workers to essential occupations, but it got along without a labor draft during World War II and may not need it this time.

#### DISTRIBUTING THE BURDEN

That brings us to the other components of a sound defense program: the necessity of tempering the burden to the shoulders which must bear it, and of maintaining the soundness of the economy. In practice this means that the Government must not run up a bigger defense bill than is necessary, must pay for as much of it out of revenues as is economically feasible, and must arrange matters so that the burden is justly distributed among the people. These objectives cannot be accomplished unless the Congress devises a fair tax program and grants the President wide powers to control credit, to ration scarce commodities and to impose controls over wages and prices of all kinds, including residential rents.

Strictly speaking, we are not here concerned with the power to impose taxes, since that is a power which the Congress reserves to itself. It will be enough to observe that unless the Congress enacts a wise tax law, the President, despite his far-reaching powers, will scarcely be able to mobilize the economy for defense. If the tax burden is not distributed equitably among the citizens, if it is not proportioned, so far as possible, to ability to pay, civilian morale will be undermined and production will decline. If the tax is not steep enough to discourage unnecessary civilian buying (and other means are not invoked to mop up consumer purchasing power), the Government will not long be able to maintain effective price ceilings.

Furthermore, since an unbalanced budget is inflationary, taxes must be as heavy as the economy can bear. Just how much the economy can bear is not known. In the December, 1950, number of *Harpers*, the distinguished Australian economist Colin Clark

argued that, save for a very short time under war conditions, taxes that take more than twenty-five per cent of a national income defeat their purpose. Above that point they become inflationary, even though the Government's budget may be balanced. This comes about, says Mr. Clark, because people resent handing over such a large part of their earnings to the Government and go on a sort of sit-down strike. They don't work any harder than they have to, and those who might be expected to expand production by investing in new plant and equipment put their money in gilt-edged bonds instead. The result is a drop in the supply of goods, which, in the face of fat consumer-pocketbooks, is inflationary.

This does not mean that a tax rate which takes more than twenty-five per cent of the earnings of *some* citizens has the same inflationary effect. The evidence cited by Mr. Clark indicates only that supply falls and prices tend to rise when the nation's *entire tax bill* approximates or exceeds twenty-five per cent of its income.

Let us take for granted that the Congress has passed a tax law which produces large revenues, falls equitably on all citizens and is anti-inflationary. Much remains to be done if sacrifices are to be fairly shared and if the economy is to remain sound and healthy under the strain of defense production.

Obviously, if consumer goods are in short supply, the President must have the power to ration them, as well as the authority to impose price ceilings. If these steps are not taken, scarce goods are rationed by the price mechanism, which means that those who have money are able to buy more than their fair share, while those who are poor must do without. The injustice of an uncontrolled market in such circumstances is immediately evident, especially if the shortages exist in commodities essential to life.

#### CONTROLLING INFLATION

The power to impose rationing and fix price ceilings is not enough to protect consumers. To control inflation it is essential to strike at the source, which in this case is an excess of consumer purchasing power in relation to the supply of civilian goods. Somewhere the authority must exist to curb buying power and/or to expand production. The President has this authority. Under our farm legislation, for instance, he can encourage bigger crops and larger herds of cattle. By virtue of the Defense Production Act, and other grants of power, he can in various ways place a check on the ability of consumers to buy. He can restrict installment buying; he can discourage borrowing by forcing the interest rate up; he can encourage saving by ordering the Treasury to offer attractively priced Government bonds; he can put a damper on construction by tightening the terms of Government-guaranteed mortgages.

Without these powers, any price ceilings the President might set would be quickly blown sky high. In that event the sufferings of all those living on fixed incomes, which includes many dependents of men in the armed forces, would soon become insupportable.



Wage controls could not be maintained. There would be widespread discontent and strife in industry, and soon the production machine would slow down. Remember when John L. Lewis announced: "No meat, no coal"? That would happen again, on a wider scale.

Under modern conditions, then, a defense economy must be to a greater or less extent a controlled economy. The Government, not the market, determines who gets what and when.

This cardinal fact places a heavy obligation on the consciences of public officials and of all the citizens. In its decisions, the Government must be guided by what the moralists call distributive justice, which

obliges it to see, as the words indicate, that burdens and benefits are fairly distributed. On the other hand, the citizens are bound, in legal justice, to play the game according to the rules laid down by public authority. So far as they are able, they must make their contribution to the public good. In a defense economy we are not dealing with another prohibition law. We are dealing with a set of laws and regulations, the observance of which is essential to the survival of the nation. In such an economy, the black marketeer is a menace in the sight of God and man. And those who make his existence possible, by selling to him or buying from him, are menaces, too.

## Drafting of women

Helen R. Dorr

IN ALL PREVIOUS WARS which America has fought, men have faced the dangers on the battlefronts while women fought their battle against worry at home. But now, if Washington's plans for drafting women materialize, men at the front will have anxiety over the fate of their wives, mothers, sisters and children added to the horror and suffering of war. If knowledge of this potential threat should lead to the efforts and sincere prayer needed to avoid the tragic break-up of American homes, then the sooner all are aware of the existence of the threat, the better.

William Bradford Huie, in a recent article, "The Government's Plan for Drafting Women" (*Cosmopolitan*, November, 1950), shatters the complacency of those of us who were reared in the belief that the maker and keeper of a home is far too vital to the future well-being of America to be assigned a role in the waging of war. According to Mr. Huie, plans for just that purpose are not only already blueprinted down to the minutest detail; they are also geared to become effective at any moment.

The Government's plans hinge on the development of three stages of war. We are admittedly now in the first stage. The second will arrive—if it must—when our armed forces are fighting in various far-flung areas; and the third, when Russia decides on an all-out challenge. With each successive phase, the draft will become more intensified. At present, there seems no necessity for calling women out of their homes. When and if the second stage arrives, however, the need for nurses, doctors and technicians will be overwhelming, as the present supply is far too meager, even for civilian demand. This particular feature of the draft might well be a blessing in disguise. A knowledge of proper techniques in caring for the sick and injured is far too seldom found in the average home. Young girls, future wives and mothers, would acquire these techniques as part of their training for wartime service.

*Helen R. Dorr has a personal interest in the question she raises: what provisions are religious and social agencies making for the care of children in case it becomes necessary to draft mothers for the defense industries and services? Mrs. Dorr, a resident of Watertown, Mass., has four children.*

In this second stage there also will be a rapid expansion of the Wacs, Waves, Wafs and probably of the Spars. The Wacs have already lowered their minimum age requirement from 21 (or 20 with parents' consent) to 19 (or 18 with parents' consent). The Wafs' minimum is 18, although the Waves' is still 20. Volunteers, it is expected, will be attracted by the publicity campaigns of the women's services, which will consist of "appeals to patriotism, movie actresses

joining up, and wide advertising of new uniforms such as the ones Hattie Carnegie has recently designed for the Wacs." (No comment on the mentality of those to whom the last two points would appeal.)



This second stage will require 2 million women in war production alone to support the planned 6 million men in the armed forces. True, over 20 million American women were working outside their homes at the peak of World War II but their participation was at least voluntary or occasioned by economic necessity. In this second phase, however, if the 35-40-per-cent utilization of women is not achieved by volunteers—then the draft!

With the imminence of the third stage, according to Mr. Huie, comes the deluge. He warns us to expect something like the British plan of World War II, in which all women from 18 to 52 were "at the disposal of the Government." Here is a summary:

1. Unmarried women and widows from 18 to 30 will be drafted first, and they will be permitted to choose military service, civil defense or industrial work, with the same rights, exemptions and pay scale as men. (British women, doing comparable work, received but two-thirds of a man's pay.)

2. There is to be no exemption for married women. First called will be the childless, then those with children of school age, and finally those with pre-school children. Mothers of young children of school age will be assigned to work as close as possible to home.

3. Teachers of the lower grades will be exempted to care for the children all day. They and their charges may be transferred out of crowded areas.

4. Mothers of children of high-school age or older (the second call covers ages 30-52) may be sent anywhere.

5. Farm women will probably be deferred.

6. Women in war production alone will number 10 million.

7. Some draftees may be assigned to the Home Guard, as plans for concentration camps are also ready and "the FBI would arrest at least 100,000 Americans during the first week."

Mr. Huie emphasizes the fact that this is not a prophecy of what to expect next month or next year—or ever. "It is a report that plans are being made" for a crisis, if it comes.

Now, supposing such an appalling crisis does arrive, just what do Catholics propose to do? Will it once again be a case of proving that "the children of this world are wiser in their generation than the children of light"? Why need it be? If ever action by Catholics were needed, it will be then—or, better still, now! If homes are to be broken—either temporarily each day or for the duration—what plans are we making to safeguard the children who will be torn from their homes? Is any diocese or Catholic agency concentrating on action, by organizing, for instance, our older undraftable women to share in the care and training of these children—to oversee their religious education, to play "mother" to the draft-orphaned? If the Government can plan such drastic measures to ensure survival, we surely can make plans to see to it that the souls of the surviving children do not perish, that their hearts do not shrivel in the bleak anonymity of institutional life. Admittedly, no one can fully take the place of a mother, but many can offer tenderness for the heart and nourishment for the soul, while that mother is—at the behest of our Government—forced to give up one of the greatest responsibilities delegated by God, to enter into the bewildering world usually peopled by men, or at least by women who voluntarily enter it.

These thoughts may be considered alarmist, but if Washington deems it essential that plans for drafting women be readied, then we, who know so little of what tomorrow may bring, should not belittle the existence of this potential emergency. Catholics, too, must be wise and prudent and, facing the fact that a draft has been blueprinted, start making their own plans to organize for the protection of the children who may all too soon be homeless or motherless. Let this not be another case of "too little, too late." If the future brings no crises demanding the implementation of our plans, we can thank the merciful God. But at least let us be prepared.

## Cana's growing pains

Edward Duff

AMERICAN CATHOLICISM has grown so accustomed to look to France for new and imaginative forms of the religious apostolate that I couldn't avoid speculating on what one of the French clergy would make of the meeting. Here in Chicago, "Stormy, husky, brawling, City of the Big Shoulders," 111 American priests from 49 cities had gathered to discuss and plan for a larger measure of happiness and holiness in family living for American Catholics of today and tomorrow. Chicago fulfilled with unhospitable energy Sandburg's description of the city as "stormy." Trains up to ten hours late brought priests through a Midwest snowfall. They promptly plunged into the crowded schedule of the second Cana Conference Study Week, on December 27-28-29, held under the patronage, and favored by the presence, of His Eminence Samuel Cardinal Stritch.

Their business, in the words of the Cardinal, was "to help Catholic families to understand the glory, the beauty and the wonder of wedded life in Christ." These priests, all engaged in giving Cana Conferences (days of discussion for married couples), were directed to "keep your thoughts on inculcating the Catholic ideal of marriage." In all of the formal papers, workshop discussions and corridor conversations, only once did I hear the word *mystique* used. Even then it was used loosely and sheepishly. That fact manifests the strength and some of the little weaknesses in the Cana Conference movement.

America has taken up and adapted an apostolic activity in the field of Christian marriage without wasting much time on theory. Unmesmerized by any scholarly speculation about a special spirituality for those living out the sacrament of marriage, American Catholicism has exploited the opportunity to tell people through Cana Conferences that they are expected to be happier and holier precisely because they are married, and here's how to do it. Adroit promotion, the promise of an interesting experience and the assurance of refurbishing the glow of the wedding morning have baited the invitation, that many thousands have accepted, to making a Cana Conference.

A superb and pioneering job has been done in providing husbands and wives with the information and inspiration needed to make an inventory of their married lives and to examine the resources for human happiness and solid holiness that are theirs. An even better job has been done in discovering the interest married couples have in their vocation, their sense of responsibility and appetite for learning more about the goals of marriage and the practical means of achieving them. The need for this work was undeniable. It was a thesis on the Cana Movement in the Sociology Department of the Catholic University of America that disclosed a disconcerting dissatisfaction

among married couples. To the question: "Do you think the average Catholic couple well equipped for marriage at the time of their wedding?" 69 per cent of the husbands and 86 per cent of the wives polled answered "No."

The Cana Conference Movement is suffering growing pains. The baby is almost eight years old now. It has practically reached the awkward stage of early adolescence.

It was on Sunday morning, March 24, 1943, that eleven couples gathered in New York City for the first family day of recollection. In giving retreats for workmen, Rev. John P. Delaney, S.J., the director, became convinced that it was definitely unsatisfactory to explain the ideals of family living to only one-half the married partnership. Besides, argued Father Delaney, since the normal vocation for the Catholic is marriage, then why not hold retreats that would be completely concerned with the context of that vocation, with its spiritual resources and its practical human problems? After a year of experimenting, Father Delaney (under the pseudonym "Francis Frans") described the project in an *AMERICA* article, "Sanctify the family by family retreats" (*AM.* 5/6/44). That summer a couple prominent in Catholic Action in Chicago asked Father Delaney to give a Family Renewal Day in their city. News of the Chicago event reached St. Louis, where a married couple interested Rev. Edward Dowling, S.J., of the *Queen's Work*. Father Dowling contributed not only the name "Cana Conference," but an insistence that material things treated spiritually constituted the scope of Cana, and did an unrivaled job of propaganda for the project.

By 1947 Cana had become "a movement," the subject of an Institute sponsored by the Adult Education Division of the Catholic University of America and attended by sixty priests. A progress report by John and Eileen Farrell in these pages, "Cana: an apostolate of Christian marriage" (*AM.* 6/11/49), disclosed that 4,325 couples had already made Cana Days in the Chicago area, where the work had been organized on an archdiocesan basis. Today, Cana Conferences are active in nineteen dioceses and are supervised, in several instances, by full-time diocesan directors. The Peoria diocese, for example, has scheduled ninety Cana Conferences for the coming year. The annual report of the Military Ordinariate indicates that chaplains are promoting Cana Conferences for the Catholics in the armed services. Inquiries have come from places as distant as Australia and Peru, seeking information on the apostolate American Catholicism has pioneered with such marked success.

The danger of over-organization was very much in mind during the recent Chicago Study Week. Warning the Cana priests against anyone who would attempt to persuade them of the need of a national organization, Cardinal Stritch insisted that their work "in origin and purpose is necessarily local." The task Cana sets for itself, His Eminence continued, "is a parochial responsibility." Rev. John C. Knott, newly

appointed Hartford Diocesan Director, explained why the Cana movement must be rooted in the life of the parish. Cana, said Father Knott,

is intended to help the parish in its role of educating people to successful Christian marriage and family living. To do effectively the work of restoring Christ to Christian marriage, it should function within the framework of the parish—the normal way Christ is given to men.

Yet, as Father Knott conceded, our parishes are individual-centered. They are organized to serve the individual rather than the family.

Cana cannot become a new and competing organization on the American parish scene. It can, however, by training parishioners to a new realization of the meaning of marriage and parental responsibility, make the traditional parish organizations, such as the Holy Name Society and Sodality, more *family* conscious.

It would be against the function of Cana, then, for it to become merely another parish organization. It would likewise be against the function of Cana to have it simply inculcate a new set of pious practices in the misapprehension that such additions constitute married holiness. Cana is part of the Catholic answer to the secularization of family living. Secularism was defined by the American hierarchy as the "failure to center life in God." All of daily living in the family must be recentered in God, restored to Christ: everything from the price of shoes (for buying habits inevitably reflect Christian-mindedness or the lack of it) to the treatment of in-laws. Such a task cannot be achieved by the sterile repetition of principles. It calls, in Cardinal Stritch's words, for "translating them into specific domestic virtues, for bringing the tremendous ideals of Catholic family living down to concrete terms." Nor can Cana confine itself to specifying merely the Catholic ideal for middle-class families only.

Its task imposes on Cana the responsibility of imparting an enormous amount of information as well as inspiration. How much information is needed was revealed by a survey made in the course of a doctoral dissertation by Rev. Hugh E. Dunn, S.J. Of the Catholic couples replying to a questionnaire, 54 per cent had received no instruction before marriage, 27 per cent more had received only a single instruction.

There is so much that has to be thought out, so much that husbands and wives want to discuss with a priest and with other married couples, and evaluate in the light of Christ's mind on marriage. Basic, however, is the problem of *attitudes* in family living that produce the actions that add up to the pattern, secularist or Christian, in the home. A single Cana Conference cannot hope to provide the spiritual formation needed to shape fundamental attitudes. Then there is the question of the follow-up, of what tangible results, of what mechanism for action should result from the inspiration of a Cana Day. Perhaps the Christian Family Action Movement is the answer. But that would be another article, one that the young French priest would find more familiar.



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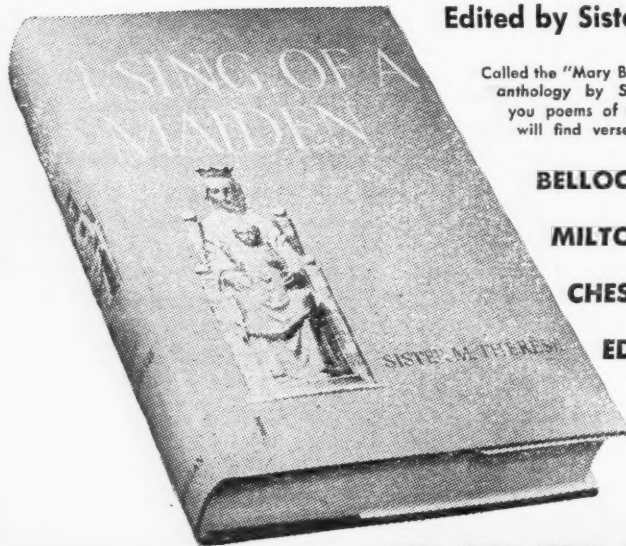
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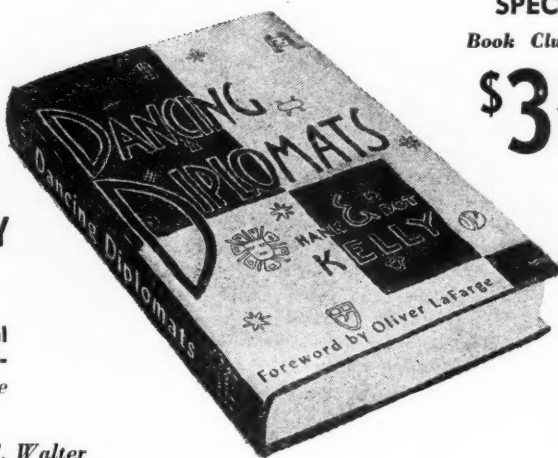
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## "Hollywood over Asia"

In "Hollywood over Asia" (AM. 12/9/50) Richard L-G. Deverall charged that Hollywood movies give to the people of the Orient a distorted picture of American life and ideals, and indirectly play into the hands of Communist propagandists. We present herewith a reply to Mr. Deverall, submitted by Mr. John G. McCarthy, Vice President, in Charge of International Affairs, of the Motion Picture Association of America. In support of his charges, Mr. Deverall adds some further comment. We would welcome correspondence from AMERICA readers, giving their opinions on motion pictures as representative of American life and their probable influence abroad.—EDITORS.

### Mr. McCarthy's case

A FEW WEEKS AGO the Chinese Communist radio in Peiping announced that American motion pictures were being kicked out of Red China.

The Associated Press story quoted the announcer as stating that the action was taken "to put an end to American propaganda."

When the news appeared in the American press, film-company executives evinced little surprise. They expected it. The surprise, if any, was that the ban wasn't imposed sooner. Ringing the curtain down on American movies has become standard procedure in countries that take their orders from the Kremlin. Movie fans in the satellite countries must be spared, say the Communists, the "degradation" that comes from exposure to films from a "corrupt and materialistic" America.

When Rumania decided two years ago that it could no longer permit our films on its screens, an official of that Communist government gave this terse explanation to Motion Picture Association president Eric Johnston: "We find that your films are not ideologically suited for the people of our country. We cannot permit our people to see any picture that does not fit into the pattern of the people's democracy, regardless of its origin."

The policy-makers in the Kremlin, recognizing that motion pictures constitute one of the most powerful weapons in today's psychological warfare, detest our films. They fear them. Why?

Because they know only too well that American motion pictures reflect life in a democracy; that pictures from America, wherever they are shown, eclipse in popularity the films of any other country.

Selling the virtues of communism becomes much more difficult when people see movies that mirror the way of life in a free society. It isn't healthy for "liberated" people to be reminded that there are still countries in the world where the dignity of the individual is respected, where people can speak without fear, and worship as they please. They might be-

come restless. They might get ideas. So the state clamps down.

It is difficult to reconcile Moscow's fear of American films with articles occasionally published in this country charging that Hollywood presents such a dishonest picture of America that our movies are playing right into the hands of the Communies.

One such article appeared in a recent issue of AMERICA.

The author had spent five years of travel and observation in the Orient. Three of these years he spent in Japan and one year in India.

He concluded, in brief, that American movies have provided plenty of grist for the Communist propaganda mill in Asia.

Against this appraisal of the impact of American films in the Far East is an imposing array of reports, statements and evidence to the contrary. The reports and statements—all of them documented—come from persons and sources very much concerned with the influence of our films on the Asian mind.

From high Occupation officials as well as from members of the civil, information and education section in Japan has come unsolicited acknowledgment of the vital part Hollywood motion pictures have played in SCAP's reorientation program. (SCAP—Supreme Commander for the Allied Powers—is General MacArthur's headquarters.)

For example, Maj. Gen. W. F. Markwart, chief of SCAP's economic and scientific section, had this to say: "There is no question but that American films are a most important vehicle of democratization in Japan."

From General MacArthur's headquarters went a priority message on March 30, 1949 to the Department of the Army in Washington. It said: "The American motion-picture industry has made a magnificent contribution during the past three years to the important task of reorienting the Japanese people. This task has progressed much further than would have been conceivable without American pictures."

In a communication to the managing director of the Motion Picture Export Association, which distributes American films in Japan, Lt. Col. D. R. Nugent expressed appreciation for the continuing assistance of that organization in the reorientation program, "by not only making available, but actively promoting a large number of excellent films, both feature and documentary." Colonel Nugent is chief of SCAP's civil, information and education section.

In SCAP's files is a letter addressed to General MacArthur from Makoto Hori. Mr. Hori, a member of the Japanese House of Councillors, wrote:

American motion pictures are proving

an important social force in edifying the Japanese nation. By presenting aspects of American democracy in a way we can all understand, these films are giving our people a better understanding of America and an insight into the better way of life in a democratic country.

Those who comment on the dreadful reaction to American films abroad frequently do so without telling us just which films are the ones that are undermining our country. Titles of the pictures are rarely, if ever, named.

They readily admit that some Hollywood pictures have merit. But they are quick to add that these are the exceptions.

### LIST OF FILMS EXPORTED

Well, then, let's examine the list of films that have gone to one of the countries in the Orient. Let's look over the line-up of releases in Japan, say, since the beginning of 1949 to the present.

In it we find such films as *The Best Years of Our Lives*, *Sergeant York*, *Pride of the Yankees*, *The Song of Bernadette*, *A Song to Remember*, *Come to the Stable*, *Little Women*, *Adventures of Huckleberry Finn*, *Johnny Belinda*, *The Pearl*, *The Long Voyage Home*, *Treasure of Sierra Madre*, *Welcome Stranger*, *The Crusades*, *Ninotchka* and *Fighting Father Dunne*.

Certainly these can't be the pictures that anybody would want to take issue with.

Let's name more.

We find *Down to the Sea in Ships*, *Sitting Pretty*, *The Paleface*, *Green Grass of Wyoming*, *Joan of Arc*, *The Beginning or the End*, *Rachel and the Stranger*, *Battleground*, *Good Sam*, *Twelve O'Clock High*, *It Happens Every Spring* and *The Bells of St. Mary's*.

Can these be the films that are selling America down the river?

Asia gets many pictures that mirror the life and labors and problems of the typical American family—the farmer, the factory worker, our youth.

There were more than a few such films among the titles I have already listed. Here are more: *A Tree Grows in Brooklyn*, *The Egg and I*, *I Remember Mama*, *Life Begins for Andy Hardy*, *The Yearling*, *Going My Way*, *The Biscuit Eater*, *The Boy with the Green Hair*, *Chicken Every Sunday*, *The Green Promise* and *Miracle of the Bells*.

Among the other films shipped to Japan are action pictures and adventure pictures. There is a smattering of slapstick comedies—the Abbott and Costello and the Laurel and Hardy farces. There are the mysteries and the thrillers, such as *Dr. Jekyll and Mr. Hyde* and *Son of Dracula*. There are the zany Hope-Crosby comedies; a couple of excellent musicals, *Easter Parade* and *The Jolson Story*, and the delightful cartoon features, *Gulliver's Travels* and *Snow White*.



Can these be the films that are betraying us in Asia? These are the pictures we've been sending over.

Maybe it's the Westerns that are doing the damage.

About fifteen of these went to Japan in the last two years—pictures such as *Ride 'Em Cowboy*, *Cheyenne*, *Wells Fargo*, *Omaha Trail* and *Western Union*—most of them with authentic historical backgrounds.

Sure, Indians get shot in them. There are rustlers. There are saboteurs and posses. Our history books tell us that Indians did bite the dust, that there were renegades and rustlers in the building of the West.

But can anyone seriously suggest that we blacklist Westerns from export, even the fictional ones, just because a few young Asians are reported to have gained the impression that Indians were still being stalked and massacred, and that crime is still rampant today on our Western plains?

Let's give the moviegoers in the Orient credit for a little more discernment and intelligence than that! In our industry we do.

#### GOOD RESULTS OF FILMS

Now let me cite concrete illustrations to show how American films are helping to build democratic attitudes in Japan.

For example, *Boys Town* directly inspired the establishment of a number of similar institutions throughout that country. *The Farmer's Daughter* gave impetus to women's political movements in several of the largest prefectures. Municipal and civic measures in behalf of maimed and disabled Japanese war veterans followed the nationwide exhibition of *The Best Years of Our Lives*. The city of Osaka organized the first American-style state fair ever to be held in Japan. It was patterned to the minutest detail on that depicted in the movie of the same name.

*State Fair*, incidentally, is the picture about which General George C. Marshall, on his return from his 1947 mission in China, said: "*State Fair* did more to tell them [the Chinese] about America, about its heart and soul and about its people than I could possibly have told them in hours of talking."

Any idea that the people of India, as well as the Japanese, have a mangled impression of America because of our movies, is not shared by Liaquat Ali Khan, the Prime Minister of Pakistan. He said in a speech in Hollywood a few months ago:

Through the medium of your films, you are acquainting the rest of the world with America. . . . Your films are good ambassadors to the extent that they are true to their primary mission of entertainment and are a true reflection of American life. As such we welcome them. . . .

And this is what S. K. Patil, mayor of

Bombay and chairman of the Indian Government Film Enquiry Committee, had to say. "It is gratifying," he declared in a California address last June, "to find that your picture companies go to such great efforts to keep out of your films any material which might create offense in other countries. The fact that Hollywood recognizes its responsibility in world relations is of extreme importance."

Another voice is that of Irving Brown, a field representative of the American Federation of Labor. On his return a year ago from an extended assignment in Europe, he told a radio audience that American pictures are "a vital and indispensable force in spreading democracy abroad."

Not all the pictures that go overseas are great pictures. Hollywood would be remarkable indeed if it didn't occasionally turn out a bad one. Not all the pictures that leave our shores present a flattering picture of America.

I submit, however, that the critic who castigates Hollywood for portraying us as we aren't to the rest of the world sees



only the occasional isolated tree immediately before his eyes but overlooks the forest of good will instilled abroad by the great majority of American movies.

By and large, the pictures sent abroad mirror the American way of life.

Hollywood makes no pretense at depicting our country as a modern utopia. America enjoys the world's highest standard of living. But there are gangsters and criminals in America. There are social problems. There are racial problems.

Our movies reflect the structure, the pattern and drama of life in a democracy. The cumulative impression is that life in a democracy, though it has its faults, is a good life.

That's why people in lands shackled by Red chains are denied our movies.

Today, democracy is waging what is shaping up as a fight-to-the-finish battle with communism for the possession of men's minds. Hollywood movies, in the process of providing joy and entertainment to millions throughout the world, are helping in this crusade by giving to people abroad a better understanding of the better way of life that is possible only in societies where men are free.

JOHN G. MCCARTHY

#### Mr. Deverall replies

THE STATEMENT of Mr. McCarthy is most interesting and quite instructive. May I offer some suggestions regarding the same?

1. It is true that American movies are banned in Red China, and it is true that they are banned in any Communist Iron-Curtained country. As one who has read literally tons of Communist propaganda in Asia during the past five years, I can assure Mr. McCarthy that it is the American films in non-Communist areas which serve the softening-up purposes of the Cominform.

2. I have no doubt but that many American movies in Japan have done good. I know, however, that much Communist propaganda in Japan has been centered on the "grotesque and erotic" culture of American movies. I also know that many Japanese resent the "flood of sexy motion pictures" to which some Japanese producers are turning in order to compete with the American output. (See, for example, Eimei Kato's column "Tokyo Beat" in the Osaka *Mainichi* of October 17, 1950.) Further, film releases in Occupied Japan have no necessary relation to film releases in the Orient, Japan constituting only one of many countries.

3. I can't name titles because my information comes, not from those who ship the movies, but from the lips of hundreds of people throughout Asia who have told me *what they think of American movies and what their friends say*. Mr. McCarthy perhaps does not fully realize that what is an innocuous movie in the USA may be, and oftentimes is, dynamite in the Asian countries. For example, one Indian reaction to a seemingly innocuous cinema, *Easter Parade*, was a strong dislike for a Fred Astaire who walked down the street talking to everyone. "Obviously," a Sikh Army captain told me, "there is no culture in a land where people are so over-familiar." And, I re-emphasize, a colored Asia which is extremely sensitive because of centuries of white domination speedily detects in American movies a basic racist orientation. This may or may not be true of our democratic way of life. But it becomes definitely anti-American in the hands of the racist propagandists of the Cominform.

4. As for Mr. McCarthy's quotation from Liaquat Ali Khan, may I remark that on the very night I wrote the article, Madam Pandit of India told an American audience that we should not blame Indians for their conceptions of the United States, because, after all, they received their ideas from Hollywood movies. Again, it is not what Westerners say but what the Asian peoples and their intellectuals say. *I have tried to mirror what I have heard and seen in Asia.*

5. I like the sentence used by Mr. McCarthy: "Our movies reflect the structure, (Continued on page 444)"

## Bogey sticks for Pogo men

Walter J. Ong

THOSE WHO HAVE SET their faces against what they like to style "modern" art and literature are given something to think about in a current comic strip. For, strangely enough, a pa'cel of characters fished out of a swamp in the Deep South have been making fame for themselves and money for their creator by exploiting, at the most popular of popular levels, a linguistic which we had been assured was a private horror dripped from the brains of the most decadent of *avant-garde* intellectuals—meaning people like James Joyce, Gertrude Stein, or e. e. cummings—and quite unthinkable to any save persons such as these.

But here we are: "Oh, pick a pock of peach pits, pockets full of pie, foreign twenty blackboards baked until they cry." The lines might well have been lifted from Joyce. As a matter of fact, they are a little song from the comic strip in question, *Pogo*, whose characters not only sing like this but talk like this frequently and with abandon. And everybody loves it. The strip is in seventh place among all comic strips in the United States today.

When we are told that *avant-garde* experimentation is inhuman and unreal and totally unrelated to the levels of popular awareness or the "real" issues of life, there are other things besides *Pogo*'s linguistic which come to mind. There is the stylization in posters and even in store-window displays so thoroughly reminiscent of the cubism which many decades ago was supposed to be an effete phenomenon illustrating the complete divorce between the "modern" artistic sensibility and the man in the street. Or there are the faces, half front and half side, which since Virgil Partch have become a commonplace in humorous cartoons, but which exploit the same sort of multi-angle viewing and stylization found in the Picasso of thirty or forty years ago. Or there are the montage and collage effects associated with the period of dadaism or with even earlier periods but nowadays repeated week after week on the thoroughly effective covers of *Time* magazine. *Time*'s bourgeois readers love them and write letters to the editor telling him how fine they are, though it is hard to imagine their grandparents sixty years ago, or even Mr. Lewis's Babbitt, doing the same thing about art such as this.

It seems that the "effeteness" which the man in the street opposes is really something like upsetting strangeness, and that the man in the street is quite willing to accept anything, provided that it has been on the market long enough for his responses to be grooved to its measure. Perhaps the "effete" or "decadent" *avant-garde* is really not so dissociated from the sensibility of the man in the street as some per-

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sons have pretended. It may be that it is often genuinely *avant-garde*—representing (with understandable inaccuracy and exaggeration) the sensibilities everybody is on the way to developing, only well ahead of the mass of people.

This is not to say, of course, that *Pogo* and his pals are exactly the same as the characters in *Four Saints in Three Acts*. They are not. But there are definite affinities. Moreover, *Pogo* and his friends provide a commentary on Miss Stein's work as much as it provides a commentary on them. Notably, *Pogo* specializes in infantile effects—it is in a way the most infantile of comic strips if we by-pass the infantilism of toughness in such a strip as *Dick Tracy* or the infantilism of made-to-order sophistication in something like *Terry and the Pirates*. In *Pogo* a high percentage of the chuckles are the kind you get from the helpless linguistic errors of a child, who, however unfortunate, could never blunder so frequently and accurately and delightfully as *Pogo* and his friends, "nature's scree-tures."

The strip capitalizes not on real baby talk but on the part of baby talk which attracts particular adult attention, subsisting in the kind of world parents like to create around their children (not the kind children really experience). The characters are named like toys: *Pogo* himself, who is a winsome little possum, or *Porky Pine*. Or for names they are given mispronunciations of semi-sophisticated terms sure to be distorted if a child should use them, e.g. *Churchy LaFemme*. The characters, moreover, one and all, are made to seem diminutive, toy-like. As in a world of toys, insects here become more or less commensurate with alligators and get a respectful hearing from them. This is the habitat in which emerges something like automatic writing for the common man.

The fact that the disintegrated and reassembled language which linguistic experimentalists have been tinkering with emerges at the popular level within an adult's vision of a child's universe is perhaps of some importance in assessing its significance. So, too, is the fact that the world which the experimenters take in a variety of attitudes, including that of dead seriousness, enters the popular consciousness only in terms of gentle Southern sentimentality and laughter. One recalls the Victorian sentimentality of Lewis Car-

roll's and Edward Lear's nonsense verse. Facts such as these are certainly of more importance than observations which brush aside the later experimenters with the observation that they are all effete.

And such facts do not lend countenance to this observation. Indeed, they upset the obscurantist apple-cart completely. For back of the hostility which, in many semi-educated circles, still cripples an intelligent approach to the problems of the modern artist, lies the supposition (in part an heritage from Rousseau, who may be followed in fact where he is disowned in principle) that the common man is always right in his attitudes and instincts and that it is high time effete "modern" artists or writers returned to him and his point of view, whatever that is. But here there seem to be signs that the common man, in his own instinctive way, has perhaps vague symptoms of the disease supposed to be the prerogative of the decadent intellectual. Popular art—and, if there was ever popular art, it is the comic strips—is like the thing most opposed to it. What do you do then?

Two things at least can be recognized. First, the mere fact that the common man likes a thing carries no assurance that his reasons for liking it are simple and easy to account for, and thus that they afford an easily managed touchstone for assaying pure artistic or literary metal. The reasons of the common man are hard to catch sight of, for they retreat deep into the

difficult territory of cultural heritage and learned attitudes. Secondly, a tendency to damn indiscriminately an assortment of things vaguely apprehended as "modern" art or literature in favor of the "common man's" likes or dislikes, with the implication that these mustn't be inspected too closely either, may well indicate that we are quite unprepared to account for any art or literature, popular or private, ancient or new—that we are happy only with a high degree of unawareness, that we don't want to face honestly the implications of any art or literature until these can be blurred into the background of our emotional life by at least several decades of time.

From this state of mind, *avant-garde* productions may conceivably waken us to something in ourselves that is worth while and usable in terms of what we really are now. This is not to recommend the indiscriminate use of dangerous material, for some *avant-garde* work, like a tremendous amount of the Latin and Greek classics and much medieval literature, is dangerous material. Nor is it to intimate that all *avant-garde* work is worth while. But it is to recommend an attitude, happily growing but still needing encouragement, which will help us, Catholics, too—indeed, Catholics especially—to know what it is that today we live by. There is no virtue in accumulating a collection of bogey men. Let those who do so be beaten with Pogo sticks.

#### Four tales in four lands

Two of these novels have the common denominator that they deal with priests—or at least with priestly functions. They are *The Scarlet Sword*, by H. E. Bates (Atlantic-Little, Brown, \$3), and *The Left Hand of God*, by William E. Barrett (Doubleday, \$3). The "at least" in the first sentence is necessary, because *The Left Hand of God* tells the story of one who was not a priest at all, but who found himself forced into posing as one. Jim Carmody, an American flier who had been rescued and nursed back to health by a Chinese warlord in a remote mountain province, becomes commander of his benefactor's troops. He is really a captive, though, for all the semi-barbaric luxury in which he lives; and escape is impossible until a dying American missionary is carried into the mountain retreat. Jim takes the priest's clothes and name and makes his way to the mission station which was awaiting the pastor's arrival.

No sooner does he get there than he is faced with the job of administering the last rites to a dying Chinese. Without really meaning to carry on the deception, Jim finds the lie snowballing, and himself in a situation where he must either perform all the functions of a priest or risk capture and perhaps death. Little by little, the solemnity and beauty of what he is doing (though he should not be doing it) so impresses him that his dormant faith revives. When the opportunity ar-

rives, he lays the matter before the missionary bishop, confesses his sin, and (together with the American nurse with whom he has fallen in love) resolves to devote his life to the interests of the missions.

The story, though it deals with the theme of sacrilege, is admirable, I believe, in its intentions. It is worked out, however, in rather incredible fashion. Calling on his boyhood memories of Masses served, for example, Jim is able to memorize all the rubrics of Mass overnight. After having been away from the Church for years, he is able so perfectly to impersonate a priest that no least suspicion leaps to the sharp eye of his zealous Chinese sexton. Further, the solution of the tangled tale is feeble and unconvincing. Mr. Barrett tells an ingenious tale which fails to ring true.

In *The Scarlet Sword* we have a real priest in a mission post in India, and the action carries him through an attack on the post by hostile Indian tribes. He is, on first meeting, a nice, chubby, rather ineffectual and bumbling person, but rises to the heights of real heroism when danger comes. There is little plot to be discussed, and though there is action enough—some of it brutal in depiction of rape and mutilation—the whole burden of the story lies in the study of character-reaction in face of crisis. Mr. Bates can whip up a feeling of tension in fine style, and his descriptions of battle are exciting, but

## BOOKS

what gives the novel the ring of authenticity is the sure penetration into the hearts of the actors. This is distinguished work for strong stomachs.

Our third novel takes us to South America. In *River of the Sun* (Lippincott, \$3.50), James Ramsey Ullman (of *The White Tower* fame) tells an out-and-out adventure story unfettered by any "message" or ideology. An American-led expedition is pushing into the wilds of Brazil to find an undiscovered upland, watered by a legendary River of the Sun. There gigantic oil deposits are suspected, and the toils and agonies the party endures in the search are a caution. With the explorers is an American woman who is searching for her scientist husband who had disappeared in the wilds and lives with the Indians because he can no longer bear the rat-race of today's civilized world. This, I imagine, is the "idea" of the book, but you won't read it for that. You will read it, and be held by it, for the jungle atmosphere, which is superbly caught (as far as I know my jungles). Mr. Ullman can tell a story with the best



of them, and here he is at the top of his bent.

Wales is the setting for *Moulded in Earth*, by Richard Vaughn (Dutton, \$3). The publisher's claim that "anyone who enjoyed *Precious Bane* will appreciate this novel" is pretty well borne out. The work is really lyric in style, with lovely descriptions of the Welsh countryside and of native customs. The plot is rather melodramatically standard—two proud families feuding, a boy of one family in love with a girl of the other, the elder sons of both families finally killed because of the bad blood, and peace at last for the two families and for the little village. There is a deal of roistering depicted in the book and a rather casual attitude toward extra- and pre-marital liaisons, but this, I suppose, is a fair representation of the mores of time and place. At any rate, it is not offensively done.

Here is a book to be mildly treasured for its language. What is it these Celts have when it comes to mastery of the English tongue?

HAROLD C. GARDINER

### Partisan, but probing

#### CHALLENGE AND DECISION

By Edgar Ansel Mowrer. McGraw-Hill. 270p. \$3.75.

Many readers of this book will probably feel that they have already read much that Mr. Mowrer has put into it. As a foreign correspondent, head of the Washington Bureau of the *Chicago Daily News*, and in his syndicated column, Mr. Mowrer has written on many of the subjects making up this volume. Readers who are familiar with his writings, particularly *Germany Puts Back the Clock* and his *Nightmare of American Foreign Policy* will be impressed with his consistency, even if they cannot agree fully with his conclusions.

In *Challenge and Decision* Mr. Mowrer again reviews the philosophy of communism, points to its ancient roots and gives considerable space to a clear review of modern communism as it today threatens world peace. In dealing with the present crisis in international relations, Mr. Mowrer joins other writers in his field in a denunciation of the Soviet Union. But he seems to go much farther than his colleagues in his efforts to widen the breach between the major great Powers by failing to recognize that there have been and can be areas of agreement not fully explored either by the United States or the Soviet Union.

While it is possibly not entirely fair to say that Mr. Mowrer's book is too partisan, nevertheless the reader familiar with the writings of the late Charles Beard will find a striking parallel of opinion in their views on American leaders and American

policy. For instance, Mr. Mowrer, like the acknowledged isolationist Dr. Beard, has apparently nothing but contempt for the efforts made by President Roosevelt, and those being made now by the present bipartisan Foreign Relations Committee of the United States Senate, to attain peace. While asking for better and abler guides in our State Department and on our delegations at the United Nations, Mr. Mowrer makes no actual nominations of persons to fill the important posts. It would seem from his wide experience in Washington as well as the other capitals of the world that he could tell us what man or woman he would substitute for Senator Austin, John Foster Dulles, Dean Acheson, Ralph Bunche and Eleanor Roosevelt.

In his chapter entitled "The Great Policy," Mr. Mowrer outlines the position that he believes President Truman should take on international affairs. Mr. Mowrer has given what he believes to be the proper formula for what he terms an "American Decision." He imagines Mr. Truman's voice sounding forth on all the radio sets and television screens in the country and, one may assume, on the Voice of America and other overseas channels. Mr. Mowrer hears President Truman beginning his speech with a detailed indictment of the Soviet Union. Its delinquencies are all recounted. Until that nation's unholy interference with the peace of other countries ends, there can be no better life for humanity, says Mr. Truman. Bluntly the President says: "I propose to put an end to this situation."



And here the speech presents a proposal for developing the United Nations into a World Federation open to all law-abiding countries. Mr. Truman then promises that he will inform all governments that the United States intends to put this matter on the agenda of a review conference of the United Nations Charter in 1955, in accordance with Article 109, paragraph 3, of the Charter.

Mr. Mowrer does, however, have President Truman acknowledge that 1955 is too far off to help the present dangerous situation in world affairs. Therefore he has the President call on our allies who joined the United States in trying to check aggression in Korea to form one great Peace Coalition, in the event that Soviet armed expansion and Communist subversion continue.

Somewhat one has a feeling that Mr. Mowrer has stayed too long away from home and for that reason has oversimplified both his challenge and his decision on world policy. *Challenge and Decision* is nevertheless an extremely interesting book. While many will regret that Mr. Mowrer appears to write in both a spirit of partisanship and of deep frustration, no one can put his volume down without a sense of having broadened his knowledge of the desperate problems we are facing and of our appalling need for spiritual and moral leaders to match our military strength.

LUCY MCWILLIAMS

### Depressing, but needed

#### HOW TO SURVIVE AN ATOMIC BOMB

By Richard Gerstell. Combat Forces Press. 148p. \$3. (Also issued by Bantam Books, 25¢.)

This is everyman's guide to the first few hours after an atomic attack, according to the intention of its author. Mr. Gerstell is a consultant to the newly-organized Office of Civil Defense in Washington, and was formerly a radiological safety monitor for the Bikini tests.

Unfortunately one cannot quite share the author's enthusiastic belief that "following a few simple rules" is just about all that is needed for the unaided private citizen to survive the cataclysm. It is nice to know just how to shut off the oil to the burner and even the electricity at the main switch but—as hundreds of thousands of people recently wondered in the storm which struck the New York area—what then? Mr. Gerstell gives eight "Rules to Survive By"—beginning with "always shut windows and doors," and ending with "never start rumors." No. 4 is "always follow instructions. . . . Instructions will come to you after a raid, by radio, sound truck or some other way. Follow them exactly."

To date, unfortunately, the Office of Civil Defense in Washington has refrained from buckling down to the task of organizing an effective civil defense and, except in a handful of cities which have had the initiative to go ahead on their own, the private citizen has no assurance that instructions will come from anywhere—nor that they will be so infallible that they deserve to be followed exactly.

In the absence of a real civil defense, however, this book does give a great deal of practical advice and sound information on the way in which atomic bombing may be expected to cause damage, and what may be done by the individual householder to minimize the damage. It is written in a simple and lively, though somewhat patronizing, style, and is well-planned. Separate chapters are devoted to apartment dwellers, people on the

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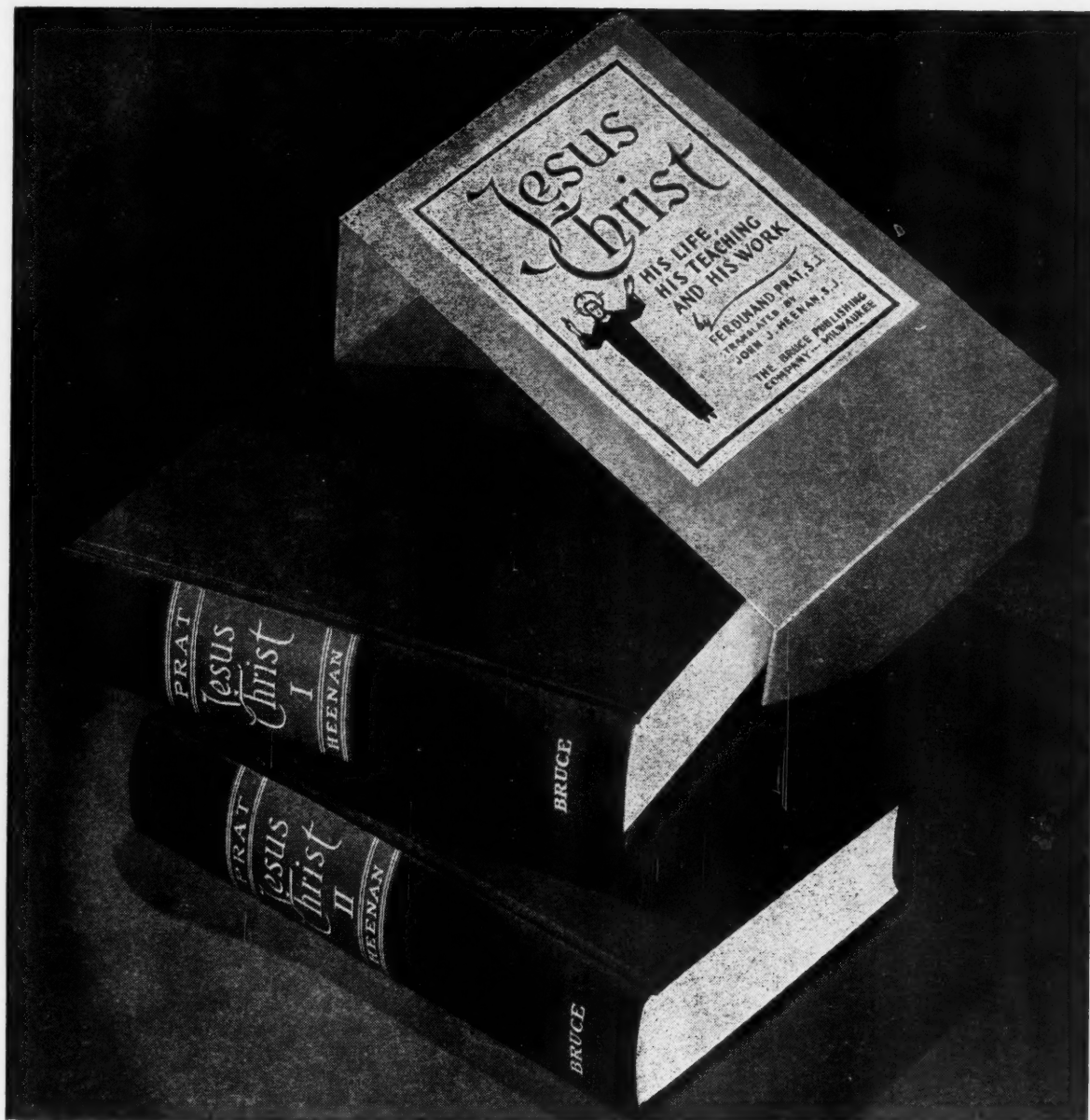
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streets, people in small towns and the country, etc. End-papers repeat the basic rules so they can be read in a hurry—as they undoubtedly will be if, as and when.

"If there's atomic warfare, this book may save your life," boasts the jacket blurb. That certainly may be true and, since there is no other publication among several similar books issued this fall which is so readable and well-informed at the same time, this may be one of the most important books of the season.

MICHAEL AMRINE

#### **DIALOGUE WITH AN ANGEL**

By Sister Mary Jeremy, O.P. Devin-Adair. 47p. \$2.

The proverb of Catherine of Siena that we must be detached even from the good, has point, I think, in art as well as ascetics. It was obvious that the soft, lush poetry of half a century ago had to fast and pray; and the resulting lean austerity was a blessed relief after the pinguid and the plush. But balance, of its very concept, is a perilous state, and there is always the danger that equipoise may collapse on the side of anemia as well as hyperemia.

So we have many modern poets who feared sentimentality so much that they suppressed sentiment; they sketched skeletal and bloodless blueprints of ideas; they made language an esoteric code,

more of a barrier than a bridge between minds; and the good austerity, the *ascesis* of Walter Pater, they made an end in itself.

These rather sonorous reflections are occasioned by reading *Dialogue with an Angel*. For here we have the perfect equilibrium of high intellectualism and dynamic emotion. Here, not to put too fine a point on it, we have a genuinely great lyric poet. No one writing today can surpass her for compression, strict economy, functionalism of phrase. She is always mistress of the form she employs, as in the sonnet on Gerard Manley Hopkins, the "Ballad of the Three Kings," the glorious narrative in "Conversations of Père Lamy," the exquisite sprightliness of "Dance-Carol for Children" or "The Piper" or "The Story Hour." Any Catholic who can read "Postcommunion" altogether dry-eyed should look to his civilization or his Catholicism. Every poem in the book is good; many are unquestionably great; and we may hope for much more from this fragrant and fine talent.

WILLIAM A. DONAGHY

#### **PIERRE VERGNIAUD: Voice of the French Revolution**

By Claude G. Bowers. Macmillan. 535p. \$6.50.

Here is the first biography in English of one of the outstanding leaders of the French Revolution, Pierre Vergniaud. The names of the other leaders—Mirabeau, Robespierre, Danton and Marat—are more familiar to the English-speaking world, but Vergniaud has finally come into his own. Claude G. Bowers, author, columnist, former Ambassador to Spain and present Ambassador to Chile, has done a prodigious amount of work in unearthing information about the life of Vergniaud and, in so doing, has given one of the most complete pictures of the period, from the autumn of 1791 to the autumn of 1793, which have ever been done in English to light up the confusion and drama of the French Revolution.

The biography is particularly timely, for Vergniaud was the most genuinely democratic of all the French Revolution leaders, and gifted, in addition, with a remarkable power of oratory which could not, however, save him from the guillotine. His prophetic gifts, nourished on a thoroughly cultural background and legal training, gave him an insight into coming events.

The author evokes the dramatic events which led to the frightful period of the Terror that was destined to divide France into the extremists of the Left and those of the Right, a situation that has continued to this very day to the detriment of France as a whole.

Bowers, who is said to have started his research on Vergniaud some twenty years ago, has not written his biography for the non-specialist. The documentation is too

heavy, and the period covered too breath-taking for the average reader, but a study of Pierre Vergniaud is rewarding to the patient layman and priceless to the specialist in political economy.

PIERRE COURTINES

#### **THE DESTINY OF MODERN WOMAN IN THE LIGHT OF PAPAL TEACHING**

By William B. Faherty, S. J. Newman. 208p. \$3.


This is a penetrating analysis of the directives given by the Popes, from Leo XIII on, concerning the role of women in modern social life. Based upon extensive research and written with the precision of the true social scientist, it reveals that papal teaching on this delicate issue has been frequently misunderstood not only by the feminists but by many Catholics. The feminists will find encouragement for some of their ambitions, and redirection for others. Catholic women will be challenged to widen and strengthen their activities in a world which needs them.

To the claim of the feminists that woman is equal to man, the Popes reply that while this is true as to her human nature, her sharing in the redemptive merits of Christ and her eternal destiny, man and woman are often more complementary to one another than equal. To the radical feminists, advocating free love, contraceptives and emancipation of women from the home, Pius XI replies that women are thus being asked to renounce their sovereignty over the natural kingdom of the home, and Pius XII insists that "the sphere of woman, her manner of life, her native bent, is motherhood."

It will come as a shock to some radicals to read the statement of Pius XI that the Church has always encouraged Catholic women to undertake careers of social service, of education, of charitable endeavor, in the great sisterhoods. Moreover, on the issue of a career in the world exclusive of marriage, Pius XII stated that he did not hold this as an object of ambition, but accepted it as a social fact. He therefore urged these women to a great social and public apostolate for the restoration of the basic values of Christianity and called this state a vocation. Pius XI accepted the fact of woman suffrage and urged Catholic women to make the most of the situation, and Pius XII called it an opportunity to influence public life for good. Finally, the present Pope stated that there are great opportunities in public life for women of talent who do not have responsibilities to home and family.

Father Faherty's work will be of great service in understanding this difficult problem of the balance to be kept between the woman in the home and the woman in the social apostolate.

DAVID W. TWOMEY, S.J.



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### THE GREAT ILLUSION: An Informal History of Prohibition

By Herbert Asbury. Doubleday. 344p. \$4.

It was inevitable that sooner or later Herbert Asbury would get around to writing an account of prohibition. Asbury has made himself a specialist in the history of underworld activities, night-life and commercialized vice, across our continent. These crime-filled, murder-ridden stories of evil-doing have been a useful background for this detailed history of prohibition.

Many of the personalities and occurrences that Asbury highlights in his local histories are closely connected with the era of the "noble experiment"—an era crowded with the subjects that the author knows so well. He has written, however, more than a history of the ill-fated Eighteenth Amendment. This is a comprehensive examination of the place of alcoholic beverages in American social history and of the history of temperance reform.

Americans have always had a fondness for imbibing. The colonial period had its rum, and the new republic soon switched to whiskey. Asbury reminds us of the historical importance of these liquids. He also points to the prodigious quantities that have been consumed throughout our history. What sort of potions Americans drank and where they did their drinking are also described in detail. A wealth of statistics and anecdotes provide remarkable insight into all aspects of the subject.

Equally impressive is the mass of information about the temperance movement and prohibition. Much of the early story covers a well-known phase of the reform craze of the eighteen-thirties and forties. Asbury also pursues the campaign for total abstinence into the less familiar developments later in the nineteenth and early in the twentieth centuries. The propaganda techniques used to obtain legislation outlawing liquor are analyzed fully. They provide a revealing commentary on the methods and devices for influencing and directing public opinion in a democracy.

More than half the book is given over to an account of the United States between the ratification of the Eighteenth and Twenty-first Amendments. Asbury does not name every gang-leader, boot-legger, hi-jacker and speakeasy owner; he does not list every corrupt politician, bribed official and rum-runner; he does not describe the exact methods for making bath-tub gin or operating a still; nor does he account for the total number of victims cheated by counterfeit labels or those unfortunates poisoned or paralyzed by the "booze" and "hootch" of the time. But he does give such a complete and dreary picture of these and related topics as to make anyone disclaim forever the phrase, the "golden 'twenties."

WILLIAM G. TYRRELL

### THE FRESH AND OPEN SKY

By Richard Sullivan. Holt. 210p. \$3.

This volume collects the short stories Richard Sullivan has published in magazines since 1937, most of which were written in the early and middle 'forties. The stories appeared in an amazing variety of publications, a fact which is particularly noteworthy, since none of them would seem to be "slanted" toward the magazine credited with the story's initial appearance. Even the story which the *New Yorker* used is not as close to being a *New Yorker* story as a Richard Sullivan story might reasonably come. Each story reflects the personality of the author

rather than the requirements of the market. Each is, in fact, a story marked with that subdued poetry of style and half-amused, half-harried observation which has given distinction to this author's work.

These stories state the themes and employ the backgrounds and points of view of the four novels which Mr. Sullivan published from 1942 to 1948. In the stories, as in the novels, are the bland children, sure of themselves and their universe, and their unsure parents, whose lives are restricted by anxiety and ennobled by feelings and awarenesses they can scarcely communicate. The harassed male, who first appears as Eddie Nails in

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the novel *Summer after Summer*, turns out to be a type Richard Sullivan is interested in drawing again and again. "You got to be a certain age," the protagonist in "The Women" reflects, "and you thought maybe now, thank God, the fever and sensitivity were gone, or at least focused, you were old enough certainly, and then a strange woman is going to get in the car with you for a mile ride home and it all starts again, with the crazy bugs in the headlights and the soft stir of the wind and the low steady motor." He resists his momentary temptation, of course, and learns, with a deep, inside knowledge, how good are the order and relationships which surround him in his wife, his mother and his daughter.

Nothing much happens in these stories. A little boy learns wisdom and experiences a "queer kind of sorrow" in finding out about the misfortunes of a man he considered a bully. A little girl is separated from her family at a crowded beach resort. Barnaby drives his wife and daughter Julie half around the town in pursuit of a horse; Julie ought to see what a horse is like, and besides he experiences a sudden flow of memory. . . . No, nothing very much happens, but at the end of each of these stories the characters know one another better. And the reader knows them and himself, through the gift of the author's sure and subtle magic.

RILEY HUGHES

**HORACE GREELEY**

By William Harlan Hale. Harper. 377p. \$4.

Horace Greeley was so contrary a character, and his life was so filled with personal trials and professional tribulations, that it is not hard to write interesting stories about him. But to comprehend his various activities and penetrate his many avowals so as to reveal the man himself is a difficult and delicate undertaking. William Harlan Hale attempts it in his new biography and produces a good piece of work.

In Greeley's character Hale discerns many opposing elements. Greeley was a fond but unromantic husband and a loving but distant parent who could never stay home. He was a showman who deliberately cultivated a reputation for eccentricity, and a reformer who wanted with all his heart to improve not only people's condition but their morals. He was a politician in love with the sport of politics and with public office, and a born newspaperman who tried with a craftsman's zeal and a master's originality to produce and maintain the best newspaper in the world.

In all but his family affairs, Greeley attained some success. With the help of a naturally grotesque appearance he made himself an unbelievable and unforgettable figure, suitable for cartoons, carica-

tures and popular attention. The fight against slavery, the establishment of labor unions, homesteading and the development of the West, the rehabilitation of the broken South were reforms for which Greeley crusaded. The early successes of the Whig party were manipulated by Greeley, the politician (who also caused its failure at the Illinois convention), as were Lincoln's nomination and election. Greeley, the editor, made the *Tribune* the most widely circulated, most aggressive, interesting and influential newspaper of his day, as well as the school which trained most of the great journalists of his day and the next.

But Greeley never managed to overcome the contradictions in his character and in the end they overpowered him. In less than six weeks the wife with whom he could not live but without whom he was lost, died; Grant defeated him in the Presidential election; the *Tribune* fell from public favor, lost circulation and was taken out of his control. Broken and close to madness, he died.

The publisher calls this book the definitive Greeley biography. It may prove to be so. But there is no question that it is a good account of a great figure, written with intelligence, sympathy, humor and even suspense.

DAVID HOST

**From the Editor's shelf**

**WAR AND THE MINDS OF MEN**, by Frederick S. Dunn (Harper. \$2). Professor Dunn, Director of Yale Institute of International Relations, here presents a theoretical approach to peace and understanding. A large portion of his book deals with the different methods of mass education available to commercial, political, social and labor groups. *Lucy McWilliams*, the reviewer, finds this an able book, but believes earlier works dealing with UNESCO carried more clear-cut information on the subject.

**BREAKING THE BISMARCK'S BARRIER**, by Samuel Eliot Morison (Little, Brown. \$6) is Volume VI of a projected fourteen-volume series on the history of Naval Operations in World War II. Though the author states in each volume that this is not an official history produced by the Navy Department, it is well known that he has the unique privilege of free access to official records. In this book, he treats the Papuan Campaign, the Bougainville Campaign and the battle of the Bismarck Sea. It is an interesting, swiftly paced account, says *Robert D. Daly*, which can be enjoyed and appreciated by the reader in spite of Morison's slangy style.

**WAR AND HUMAN PROGRESS**, by John U. Nef (Harvard. \$6.50). The author, a professor at the University of Chicago, interests himself with the gradual breakdown of the restraints on war, and traces extensively the cycles of "limited" and "total"

war through the ages. In the opinion of *Roger Shaw*, this is an excellent book, the product of a notable social and economic expert who writes with a profound grasp of world history and a reasonable, Christian and humanitarian approach.

**DE LA SALLE: SAINT AND SPIRITUAL WRITER**, by W. J. Battersby (Longmans. \$2.50), is part of a doctoral dissertation presented four years ago at the University of London, and it complements a previous volume that dealt with de La Salle, founder of the Christian Brothers, as an educational pioneer. It is a study, rather than history or biography, and Mr. Battersby's treatment is scholarly and sure, written against a background of the spiritual forces that fought for supremacy during the late seventeenth century in France and elsewhere in Europe. To *R. J. McInnis*, it is unfortunate that the author has failed to draw de La Salle more sharply and so has neglected to make the warm personality of the saint emerge.

**THE LEGION OF MARY**, by Cecily Hallack (Crowell. \$3). The last book of this gifted author, who died in 1938, has gone through several editions, and is brought out now with a new chapter, written by the Reverend Michael O'Carroll, who tells the story of the Legion's progress during the last twelve years. When the original seventeen founded the Legion, they scarcely envisioned a crusade that would enlist millions of workers from Dublin to Chile, from Alaska to Siam, who would set apart a few hours each week for the purpose of lifting the down-and-outs, the discouraged, the dissipated by exercising the corporal and spiritual works of mercy in their own cities. *R. J. McInnis* advises that as a combination guide-book, history and eulogy of the Legion, this volume is immensely satisfying, a splendid tribute from a splendid author to Our Lady and to the millions of legionnaires.

**RETURN TO THE BEACH**, by Margaret Shedd (Doubleday. \$3) describes, in minutest detail, the story of a man who returns to his San Francisco home after two years in an Army hospital, and the effect of his continuing illness on his family and fiancée. Reviewer *Mary L. Dunn* recommends this novel to the discerning reader who likes beautiful prose and who is more interested in what makes people do the things they do than in what they do.

**CLEARING IN THE SKY**, by Jesse Stuart (McGraw-Hill. \$3.50), is a collection of twenty-two stories, descriptive of Greenup County in the Kentucky hills, the little world of Jesse Stuart. They are colorful and authentic views of a way of life surviving the transformation of the settler into the settled. Mr. Stuart, part of the tradition about which he writes, combines the appeal of folklore with the force of

realistic observation. *Thomas J. Fitzmorris* applauds the author's latest regional sketches, his skill as a sensitive storyteller who is preserving an interesting record of a phase of American life.

**PREBLE'S BOYS**, by Fletcher Pratt (Sloane. \$5) has for its theme the impact of Edward Preble during the Barbary Wars upon the young officers whom he trained in system and discipline and who were to be the captains of the War of 1812. The particularly famous exploits of each of the captains are graphically told and clearly diagramed. *Robert W. Daly* finds the author guilty of some errors of fact and lack of originality, but feels that the book on the whole is a swiftly paced, highly readable one.

**RANDALL AND THE RIVER OF TIME**, by C. S. Forester (Little, Brown. \$3). *Joseph P. Clancy* thinks that though Mr. Forester has written some enjoyable novels, this latest is not one of them. In his attempt to create a modern hero, to show how his growth is influenced by the times, the author has contrived a series of uncon-

vincing incidents and lifeless characters, evoking little interest and no sympathy from the reader.

**PATHWAY TO THE STARS**, by Harnett T. Kane (Doubleday. \$3) is a biography of John McDonogh, landowner and philanthropist of the early nineteenth century, tracing the career of the Irish-descent Protestant of Baltimore from his arrival as a young trader in New Orleans, to his death. *Catherine D. Gause* praises the author for his agile combining of fiction and history into a readable, believable whole.

**THE CROWN AND THE CROSS**, by Theodore Maynard (McGraw-Hill. \$4.50). This is the biography of Thomas Cromwell, who more than any other man was responsible for the religious revolt of Henry VIII. Mr. Maynard has pictured him as the first of the totalitarians, a completely unscrupulous schemer for power who cared nothing at all for religious doctrines. *Martin P. Harney, S.J.*, states that the book is not only a record of the scoundrel's evil deeds, but a good summary of Henry's revolt.

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## THE WORD

"Whereupon Jesus' mother said to Him, 'They have no wine left'" (John 2:3; II Sunday after the Epiphany).

The young priest who was with me and the grizzled, old policeman were having an amiable argument. There was a long line waiting to be admitted to the "Nativity Pageant" at Radio City Music Hall. Rain was sluicing down onto the slushy streets.

Said the big policeman in his big, black, shiny rain cape: "Sure and why not, Father?"

"We should wait in line like everyone else," argued my companion stoutly. "Thanks a lot, but it's not right."

"And what's wrong about it, Father? Here now; you just go over to that side entrance. My friend, Jim Canavan, will be there. He'll look after you. Good day, Fathers."

He had a friend, And so had we, two friends we never knew we had. I notice everyone always has friends who fix things for them. Mother has a friend who can buy a vacuum cleaner wholesale. Junior knows somebody who can get tickets to a sold-out basketball game. And Dad gets business information by phoning assorted contacts. Even the most lonely people have at least a dim acquaintance from whom they can borrow a stepladder or a cup of sugar in a domestic crisis.

The trouble is that when things are looking black we fail to evaluate such rich assets. Now the most shamefully undervalued human friendship in all the world is between each of us and the Mother of God. That is what the gospel of this Sunday teaches us. It is a perfect picture story of how good a friend she was to the host

of the wedding feast at Cana. It proves she was and always will be the best "fixing" friend we could ever have.

Best of all, Our Lady can and will fix not merely little temporal things, as the Irish policeman and Jim Canavan do, but the larger, humanly impossible things. And she fixes them eternally. Is this hard to believe? Well, remember she is a mother common to the Son of God and to all of us other sons and daughters of God by baptism. She has the influence to move the divine power in our favor. And she wants to do it. For whom could she want to do it more than for us, her own sons and daughters?

If there is still any doubt, look at what friendship she has already shown. Look at the grotto of Lourdes, where so much pain and tragedy has been turned to joy. Look at the millions of youth over the world who have been kept clean and loyal to God by her intercession. Look at Fatima, where she gave us the best advice anyone has yet given us for the present crisis in international affairs—penance and prayer.

So if there is *anything* we want, there is a friend who can get it for us. As long as it is good for us it could never be too big or too difficult a favor to ask of the Mother of God.

But remember, too, we have to be her friends by living as Her Son has taught us to live. One of the best ways of strengthening our friendship with her is through the rosary. If we could manage to say it every day, it might not be long before we could give over into her capable and loving hands all the fixing we ever need done in this world and in the next.

DANIEL FOGARTY, S.J.

## FILMS

HALLS OF MONTEZUMA is a stirring, beautifully organized Technicolor war film, which is simultaneously a tribute to the courage of fighting men and a graphic exposition of the horrors of modern warfare. In this latter regard it is being released at a far from propitious moment. I do not mean by this to impugn the motives of its producers or to suggest that it will undermine audience morale. On the contrary, I think it is a dangerous underestimation of the caliber of a democratic people to imply, as some commentators have, that an intellectually honest, spiritually sound view of the tragedy of war can serve to bolster the dishonest ideological "peace-at-any-price" line. I mean simply that in time of crisis large sections of the movie-going public are likely to exercise their inalienable right to stay away from a painful, cinematic re-

flection of their real-life fears and anxieties, and thus a worthwhile film may be largely ignored. The picture itself focuses on a squad of Marines taking part in the invasion of an unidentified Pacific island, presumably Saipan. There is the inevitable cheapening element of personal melodrama in the script, but it is carefully subordinated to the amazingly fluent and realistic combat sequences, and detracts very little from the crushing, over-all effect of watching what seem to be, not actors, but decent, fearful but withal resolute fighting men under mortal stress. Richard Widmark, Reginald Gardiner, Walter Palanca, Richard Hilton, Karl Malden and Jack Webb head the excellent and mercifully all-male cast. *Adult.* (20th Century-Fox)

BORN YESTERDAY is another film which has been thrown entirely out of its proper perspective by being called a subversive political parable. The critic making the charge has a stock answer for anyone who suggests that he is mistaken. Most of those seeing the picture, including the critical fraternity, are so busy laughing their fool heads off, he asserts, that they miss its sinister implications. My own opinion is that the critic in question has made his judgment on the basis of an arbitrary and purely personal set of rules and that he has failed to examine their implications. The story concerns a spectacularly dumb blonde (Judy Holliday) who is the mistress of an obnoxious, millionaire junk dealer (Broderick Crawford). As the picture makes perfectly clear, she is a party to this sordid arrangement because she is a mental, moral and political vacuum, whose idea of a good life is embodied in two mink coats. Having got ideas about putting his dishonest business dealings on an international scale and having moved to Washington to put them into practice, the junk dealer makes the mistake of hiring a poor but idealistic writer (William Holden) to tutor the girl in a few elementary social graces. Instead, the writer gently and gradually takes her brain out of mothballs, introducing her to books and the democratic tradition and the meaning of individual moral responsibility. The upshot of the matter is love, a new and better life and the effective scotching of the junkman's dream of an international swindle. There is plenty of latitude for quarreling with the film's undue emphasis on its heroine's moral lapses (though none concerning Judy Holliday's admirably resourceful and winningly human comic performance). Political objection seems based simply on the fact that it presents a nasty capitalist, a corrupt Senator, a venal lawyer and various other indications that American life has its sordid aspects. But the point is that the film is indignant about these derelictions, goes to considerable pains to show that they are the exception, and effectively argues in favor of civic responsibility and adher-

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ence to principle. To condemn a picture for being constructively critical of contemporary shortcomings is to give tacit approval to the large body of films which present uncritically a tawdry, superficial and generally materialistic set of values and somehow in the process get themselves labeled "pleasant, wholesome, family entertainment." A steady diet of these, I submit, is much more subversive to American ideals than *Born Yesterday*. (Columbia) MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

## THEATRE

**CAPTAIN BRASSBOUND'S CONVERSION.** The good burghers of our town have many reasons for feeling proud of and grateful to the group of their fellow citizens who call themselves the New York City Theatre Company. Twice a year, in mid-winter and about the time when forsythia is blazing in suburban

gardens, NYCTC presents six weeks of vintage drama. The cycle consists of classics and modern plays of proven worth.

Included in the current winter program, along with the subject of this review, are *The Royal Family*, by George S. Kaufman and Edna Ferber, and *Richard II*, by William Shakespeare. Starred and featured actors include Maurice Evans, Edna Best, John Archer, Ethel Griffies, Ruth Hussey and Kent Smith. The top asking price for this offering of superlative dramatic and acting talent is \$3 for each performance, compared with \$4.80 asked at box offices farther west and south.

For the opening production of the current series, NYCTC chose one of George Bernard Shaw's second-string plays, written in one of his less provocative moods. *Captain Brassbound's Conversion* is a melodrama in which the leading and only female character in the story resorts to common sense in each crisis, ineluctably changing a maudlin escape drama into an intelligent and refreshing comedy. Although the play is more than fifty years old, one would never suspect its age if not reminded by the period sets and costumes, respectively by Ben Edwards and Emeline Roche.

The title character is a raffish mariner, operating off the Riff coast, who is willing to hire out his ship or his crew for any enterprise that promises to reward him

with an honest or dishonest dollar. He is engaged to escort an English woman on a sight-seeing tour in a section of Morocco where the natives are hostile. The escort is attacked, besieged until rescued by a landing party from an American cruiser. This is obvious melodrama, as corny as a Rudolph Valentino thrill picture—or it would be, except for the heroine's common sense and Shaw's humor.

Shaw, by one means or another, always managed to include a piece of his social creed in every play he wrote. He was a persistent leveler, deflating the highly placed and lifting up the lowly, without leaning toward sentimentality in either direction. His emphasis, in *Captain Brassbound's Conversion*, is on human equality, without regard to racial or social difference. That was stuff for exciting drama when the intelligentsia were discussing Nietzsche's theory of the superman, which Hitler later propagated in the myth of the super-race. Now, while no longer exciting as social drama, the play retains its effectiveness as comedy.

Edna Best, starred in the feminine role, opposite Mr. Archer as the title character, handles the part with a deft and feathery touch that is delightful to contemplate. Mr. Archer is adequate as the hard-bitten skipper, and the supporting cast, directed by Morton DaCosta, perform their chores in a manner worthy of a thoughtful and humorous play. THEOPHILUS LEWIS

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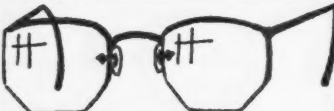
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## PARADE

MEETING PEOPLE IN HEAVEN IS A thrilling experience. . . . We can imagine one such meeting:

(Scene: Heaven. . . . Two human beings start conversing.)

*One* (introducing himself): I am a Catholic priest—Smith is the name.

*The Other*: I also am a Catholic priest—Lucius Callus.

*1st Priest*: With that name you must be from ancient Rome.

*2nd Priest*: It is so. I was a priest in Rome, where I died for the Catholic faith in the persecution of Decius.

*1st Priest*: I was always lost in admiration when I read about you early Christian martyrs. Would you mind telling me the story of your martyrdom?

*2nd Priest*: I do not mind. One summer day in the year 250, I consecrated the Body and Blood of Our Lord Jesus Christ in the catacombs of Callistus. Then I went above ground, and was immediately arrested and dragged in bonds before a magistrate.

*1st Priest*: I can imagine what your feelings were.

*2nd Priest*: The grace of God kept me steadfast. To both threats and blandishments, I answered the same: "Nothing can make me deny the Lord Jesus." Two months later, I was led into the amphitheatre to be devoured by lions.

*1st Priest*: How terrible that moment must have been.

*2nd Priest*: It was. There were forty of us: five priests, the rest layfolk, men and women of varying ages. And there were two little girls: one twelve, the other fourteen.

*1st Priest*: Reading about those scenes used to sicken me.

*2nd Priest*: We huddled close together in the arena. In our ears were the thunderous jeers of the crowd. We prayed; we looked up to heaven and sang: "Christ reigns—Christ will conquer." Then the lions bounded out on the sands—twenty-two of them.

*1st Priest*: Terrible!

*2nd Priest*: The roaring of the lions made me shake like a leaf. I tried to keep my eyes closed so I would not see them, but I couldn't. I saw a lion take a little girl's head in his mouth. Then I felt a lion taking the back of my neck between his teeth. I could hear the crunching sound as he crushed my bones. And then, suddenly, I was up here receiving the martyr's crown from Jesus Christ and entering into the Beatific Vision.

*1st Priest*: You are a hero of Our Lord's Church.

*2nd Priest*: As I look back, it seems my agony was a small price to pay for heaven. And now about yourself. I fear that name Smith is unknown to me, so I cannot place you as you placed me.

*1st Priest*: I am from the twentieth century. I lived and died in the United States of America. A new country to you, I suppose?

*2nd Priest*: Ah, yes. On some other occasion I must talk to you about the Church in your country, and about the Church in general. I hear it is spread over the whole world.

*1st Priest*: Indeed, it is.

*2nd Priest*: I must postpone all this, for the Apostle Peter awaits me. Would you like to meet him?

*1st Priest*: Meet the great Apostle; meet the first Pope! It would thrill me through and through.

*2nd Priest*: Come, then. (The third-century priest and the twentieth-century priest move off to meet Peter, the great Apostle and the first Bishop of Rome.)

JOHN A. TOOMEY

### "Hollywood over Asia"

(Continued from page 433)

the pattern and drama of life in a democracy." I don't think the movies reflect enough of what is *best* in American life, e.g., the free labor movement, the lives of working people, etc. My whole point is that Hollywood, by exploiting much of what it regards as "typical," is doing us great harm. The decision, after all, rests with Asiatics, and I have simply tried to report it, first hand.

Like Mr. McCarthy, my motivation is to further the good name of the United States and to promote the democratic revolution which has made our country a mighty bulwark of the people's liberties. In this task, we all need criticism and advice, so that we may advance prudently and with truth.

RICHARD L-G. DEVERALL